Basilius Valentinus,

Monk, of the Order of

St. BENNET:

His last

WILL and TESTAMENT.

Which being alone,

He hid under a Table of Marble, behinde the High-Altar of the Cathedral Church, in the Imperial City of *Erford*: leaving it there to be found by him, whom Gods Providence should make worthy of it.

WHEREIN,

He sufficiently, declares the wayes he wrought to obtain the Philosophers Stone: *which he taught unto his fellow Collegians, so that they all attained the said* Philosophers Stone, *whereby not onely the leprous bodies of the impure, and inferior Metals are reduced unto the pure and perfect body of Gold and Silver, but also all manner of diseases whatsoever are cured in the bodies of unhealthfull men, and kept thereby in perfect health unto the prolonging of their lives.*

A Work long expected.

LONDON,

Printed by *W. B.* for *T. Davis*, and are to be sold at his shop in St. *Pauls* Church-yard at the signe of the Bible over against the little North door, 1651.

GLASGOW
UNIVERSITY
LIBRARY:

TO THE READER.

THis book is full of myſteries, if you will have them unlockt, then endeavour to get the Key, which the Authour uſed. For his humanity in his life was conformable unto the Deity. No ſooner he obtained a truth in theſe myſteries, but he preſently fell on his knees, returning thanks to the Creator for the light he received: and when he got any true Medicines, he fell to work, curing

gratis, even ſuch diſeaſes, which humane learning judged to be incurable: and if he got any riches, he ſupplied the wants of the needy.

Let not the vitious hearts and hands preſume to meddle with it, leſt in ſtead of a bleſſing they ſhould meet with a curſe. Therefore,

Procul hinc, procul ite prophani.

In this book are contained these following heads.

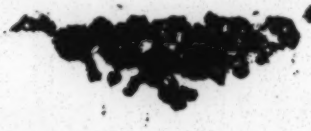
1. THe nature, condition, and property of Myne-works, in which Minerals and Metals do grow; of their firſt ſeed, birth, quality, and property, and of their exhalation and inhalation, how they are ſupported in their growth and augmentation.

2. The occaſion of Oars, Stones, Rocks, Marbles, of their paſſages and Clefts, their Liquors, Juyces, Energies, and operations, *viz.* of Gold, Silver, Copper, Iron, Tin, Lead, Quick-ſilver, and of Minerals.

3. A plain literal expreſſion of that Univerſal Elixar, whereby a healthfull life is prolonged, all diſeaſes expelled, and abundance of riches obtained: with a perfect Declaration of the XII. Keyes.

4. A particular Deſcription of Metals, whereby their ſeveral endowments are declared, how they ſerve to keep man in perfect health, with many Manuals for the working of them to ſerve man to live more comfortably in outward means; and how Metals and Minerals in particular are brought to their higheſt preparation, whereby is procured that men may live in this World without wanting things neceſſary.

5. A transcendent, most precious wonderfull Medicine of Metals and Minerals, and of other things, which the Creator of heaven and earth, and all the things contained therein, ordained for the good of man.



PRE-

PREFACE AND ENTRANCE UPON BASILIUS VALENTINUS His last TESTAMENT.

WHereas the time is come, that by the good pleasure of Almighty God my Creator, and his dearly beloved Sonne JESUS CHRIST, my Laboratorie in this corruptible World draweth to an end, and am to approach from this earthly Laboratorie unto the heavenly, and am creeping dayly and hourly nearer to the end, and am to close according to the appointed time of my dear Saviour, aiming at the true Manna, or heavenly food of Eternal blisse, sighing continually after the enjoying of such riches

riches, which have a fulneſſe of everlaſting joyes I thought it my duty in conſcience, to be reconciled i a Chriſtian way to my fellow Members that are aliv at the preſent, and with thoſe, which are to ſucceed i future ages, ſo that my Soul may be at reſt, patient waiting for the Lords call, and to become an inhabi tant of that heavenly Paradiſe, and to be matricu lated into the book of life, and ſtand in readineſſe da and night to look for my Lords coming. At the conſ deration hereof I call to minde my writings, which ſet down to paper, as other ancient Philoſophers hav done before me, publiſhing all ſuch myſteries of na ture, whereby Artiſts, and ſuch that bear an affe ction and love unto ſuch myſtical truths ̄may be bene fited, and the ſame I lovingly and readily leave t them, as much as the higheſt Spagyrick, and heaven ly Phyſician hath granted and revealed unto me; My conſcience further hath preſſed me, in the purſu ance of a Chriſtian love, and performance of my pro miſe, dictated by nature, to make a larger relation, be cauſe it is a thing meet and neceſſarie to ſet forth the Mannals which are belonging hereunto, and ought t be deſcribed circumſtantially, to inform the judge ment of ſuch men, addicted hereunto to the full; name ly how natures bolts, which ſhe ſeveral wayes thruſte forward, to lock ſtrongly her ſecrets, are to be thruſte back, that the doors of worldly Treaſures might b unlockt, that the knowledge of tranſcendent myſteri may be attained unto, & upon ſerious continued prayer unto the Creator, mens judgement and underſtandin might the more be egg'd on.

I am not put upon either by force or indigencie, nor by a vain-glorie, or ſelf-end to ſet down any letter; and to leave it to poſterity; onely a meer conſideration of the frailty &, of the miſerableneſs of this world where the Children of darkneſſe are almoſt quite loſt in their groaping wayes, hath cauſed me to do ſo. I am not able to expreſſe how much my minde is perplexed, when I think on the folly of this frail world, and conſider the Cymmerian darkneſſe of its Children, which think themſelves of deep underſtanding, when they have heard ſome fopperies of their Univerſity Chair-men diſcourſed of, thereby ſuppoſing to be much enlightned in their underſtandings. Where is that high and precious Medicine of the ancient Philoſophers, which lived before any Univerſity was talk'd, or heard of, who received their Revelations upon an earneſt pious prayer unto God, joyning thereunto their dayly ſearchings into natural things, and laying their hands to the work. Whither I ſay, is fled their painfulneſſe and induſtry? Surely to no other place, than to the horrid, impure, and ſordid Apothecaries ſhops, deeply precipitated and buried in the earth, and ſunk ſo deep, that the ringing nor ſounding of bells, and beating of Mortars are able to rouſe it: thus their praiſe and the glorie of the higheſt is at a ſtand! and who produceth any good of it? Thus much am I perſwaded, that if my writings ſhall be produced to light after my death, and the judicious poſteritie, the Apoſtles and Diſciples of them do rightly read, meditate, nnd underſtand them well, and do out of a Chriſtian intention ſeek, dive,

and work the ſame onely to the glorie of God, and th love and charity of their fellow brethren and Chriſtians, than by means of their actions and works, that depend, from ſuch good and proper fundamentals, will be diſcovered and laid open to the publick view, all thoſe fopperies and forgeries, which theſe great mouth'd vain-glorious fellows, and high conceited fools, which proclaim themſelves to be the ſole Phyſicians and Maſters of both Medicines, that is of the inward and outward, and arrogate to themſelves great dignities and worths in the world, when there is no cauſe for it. Their intentions are ſet upon no other foundations, but to live in great reſpect, to haunt after vain-glorie with a ſear'd conſcience, to deprive their fellow Chriſtians of their monies by cheating, all they look for, is to be talk'd of, and live in reputation; they ſtick full of diabolical pride and vanity up to the ears, theſe in the end, in great woe and miſerie have their poor Souls drowned moſt lamentably! woe, woe, to you Children of Sathan! Here I intend not to uſe any prolixity of words, nor to bring in any ſuch matters, which are heterogeneal to my purpoſe; at the cloſing of my book I will be more large in my expreſſions, as far as the heavenly Prince ſhall enable me to do, where, as for a final Corollarie to all my writings, I ſhall annex things with that proviſo and intreaty, that all thoſe, which intend to be real, and conſcionable in their Medicaments, may aide & cure their oppreſſed fellow Chriſtians, and to ſearch and inquire into ſuch things, which God for ſuch purpoſes hath ordained, and implanted them into nature.

This

This present book of mine deserves to be called [*A light unto darknesse*] *for other things, which in my former writings I have discourſed of by way of parables, which ſtile I made uſe of the rather, becauſe it is proper to Philoſophers, are declared in this my laſt information, where I deal in plain and clear words, deſcribing, and naming the matter openly, ſhewing the preparations from the beginning to the middle and end, demonſtrating, and ſetting before the eyes of men the matter in* general *and* particular, *confirming, and juſtifying the truth thereof, and making a diſtinction betwixt the ground and no ground, in ſo plain terms, that the very Children may underſtand, and feel it with their hands. And becauſe this book affordeth another knowledge, differing from others of my writing, wherein I have not written ſo obſcurely, nor made I uſe of ſuch ſubtilties, as the ancients did, who lived before me, and ended their dayes happily, therefore doth it require another place alſo to be laid up in, and kept ſecret from the perverſeneſſe of men in the world. I do not deſire it ſhould be buried with me, to be a prey, and food for Worms, but it ſhall be left above ground, and kept ſecret, from wicked men, and my purpoſe is, that it ſhall be laid into a ſecret place, where none ſhall come near it, but he, for whom God hath ordained it, other writings of mine ſhall ſooner ſee the publick light.*

But know thou, whoever thou art, into whoſe hand this my laſt Teſtament comes, which contains the Revelation of heavenly and earthly myſteries, it will hap-

pen to thee by a divine providence, to whose custody, at my devotion then perform'd, I committed it, depositing the same into that secret place together with other things, not inforced upon any grounds of necessities, or straightnesse, to leave it there, onely for him, whom Gods goodnesse shall appoint to finde it. For it is not good for me to let God's Creatures and mysterie, which are too abstruse already, and stept from the light into darknesse, by reason of the malicious perversenesse of the wicked world to die with me, as envious men are with to do with gifts, they are entrusted withall; but even leave a glimpse of truth and of the clear heaven, thinking befitting to discharge my conscience in putting forth the talent to usury, let the will of the Lord be done in him, whom he deemeth to be worthy of it, into whose care and diligence I commit it from henceforth and for ever. For I a Cloyster-man, and an unworthy Servant of the Divine infinite Trinitie confesse, and ackowledge, that I should never have come so far in my knowledge of these endlesse mysteries, in the Analogie of natural things, in the melioration, & changing their qualities, for a sure and strong upholding of this profound knowledge of the true Medicine, according to this Ordinance (whereby I am ready to do good to all and every one, which desireth my help herein) which as I have done hitherto, so my desire is that God would enable me to do the same to the last of my breathing. I say I should never have attained unto it, if by Gods special goodnesse, grace, and mercie, several books had not come into my hands, written of ancient Masters

which

which departed this life a long time before me, causing great joy to me, ſtirring up in me a return of hearty thanks to God, who ſo graciouſly was pleaſed in his providence to beſtow them on me in the Cloyſter before any of my Fellows.

I do ſpeak it without any vain-glorie, I have done ſo much good thereby to my fellow-Chriſtians, as ever was poſſible for me to do, which next to God, returned thanks for it, even to the end of my dayes.

Now whereas I can be Steward no longer, I have done according as my abilities would give leave: let others alſo be induſtrious, and not defective in their Stewardſhip. I return mine into the faithfull hands of God Almighty, and deliver up to his Divine power and glorie, inſtead of the Keyes for the houſe, all the allotted myſteries ſet down here in my writing; leaving them to his diſpoſing, to beſtow them after my death unto him, whom his Divine will ſhall chuſe thereunto, to be for the knowledge of his praiſe-worthy name, the good and help of ſuch, that ſtand in want of neceſſaries and health, for the avoiding and ſhunning of all worldly pompe, pride, wantonneſſe, luxurie, raſhneſſe, pleaſure, covetouſneſſe, and ſpightfulneſſe, or contempt of others.

O Lord God Almighty, merciſull, Gracious Father of thine onely begotten Son Jeſus Chriſt, *who art onely the Lord of* Sabaoth, *the principle of all things that are made by thy Word, and definite end of all*

Creatures above and below; I poor miserable Man, and Earth-worm, return thanks with my babling tongue from the innermost Center of my heart, who hast been pleased to enlighten me with the great light of thy heavenly and earthly wisdom, and the greatest mysteries of the created secrecies and treasures of this World, together with thy Divine saving word, by which I learn to know thine Almighty power and wonders. To thee belongs eternal praise, honour, and glorie, from eternity unto eternity, that thou hast bestowed on me health and lively hood, strength, and ability, to be helpfull to my fellow Christians in their necessities and inflicted infirmities with those mystical healing Medicines, together with such spiritual conforts, to raise the drooping spirits. Lord, to thee alone belongs power, might, and glorie, to thee is the praise, honour, and gratefulnesse, for all the mercies and graces thou hast bestowed on me, and hast preserved me therein till to this my great age, and lowest weaknesse. O! thou God of all graces, and father of all comforts, be not angrie with me, that I deliver up to thee, mine eternal Creator, the Keyes of my Stewardship, wrapt up in this Pergamene, according to the dutie, my calling and conscience calls for: with these thou suffer'st me to keep house the most of my time, till now, thou hast called, and foreseen me to be thy servant and Steward, and hast graciously afforded, that I should enjoy the noble sweet fruits, which were gathered in thy Almonarie to my last instant end, which now, O Lord, lieth in thy power. I beseech thee

for

for the dear merits of Jeſus Chriſt, *come now, when thou pleaſeſt, incloſe my heart, receive my Soul into thy heavenly Throne of grace, let her be recommended unto thee graciouſly, O thou faithfull God, who haſt redeemed her on the holy Croſſe with the moſt precious Tincture of the true bloud of thy holy bodie: then is my life well ended on this earth, grant to the bodie a quiet reſt, till at the laſt day, bodie and ſoul joyn again, and are of a heavenly compoſition: for now my onely deſire is to be diſſolved, and to be with my Lord Chriſt. The which thou Almighty, Holy, and Heavenly Trinitie grant to me, and all good Chriſtian believers.* Amen.

That I may come to the work intended, and make a beginning of the work in hand, if God be pleaſed to let this book come to thy hands, before all things unceſſantly you return heartie, and unfeigned thanks for it: in the next place I beſeech him to beſtow on thee alſo grace and bleſſing, a healthfull bodie, ſucceſſfully to accompliſh all the points ſet down here, which tend to the well-fare and benefit of thy Neighbour, and to prepare them according to the Manuals, which to that end I ſet down, and preſcribe them, that you may happily and ſuccesfully begin the work, that the middle and end be correſpondent thereunto. Then be not flap-tong'd, and reſolve abſolutely in thy heart, not to entruſt with theſe myſteries any malicious, ungratefull, and falſe men, much leſſe ſhouldſt thou make them partakers thereof: for if Almightie God would beſtow it on others, he could do it immediately.

and grant the ſame by other means and wayes without thee. Therefore look to it, tempt not the Lord thy God, for he will not be mock'd. Be ſilent and reſerving; be meditating on Gods puniſhment, which no your is able to out-run; keep a good intention; let not man greedie minde run on how you may get abundance of Gold and Silver riches, and vanitie, but before all things which are written herein, let that be your chiefeſt aim, how you may appear helpfull in word and deed to promote the health of thy Neighbour Chriſtian: Then have you given, and brought an offering of thanks and God will beſtow more upon thee, and with ſuch Revelations will come to thee, more than ever you would have believed.

Therefore inſtead of a perfect Phyſick book I have annexed at the end thoſe precious Medicines; with which even to this hour, i have cured ſuccesfully many difficult Symptomes, and diſeaſes, held by others to be incurable: which I recommend unto thee with the reſt of the things contained in theſe writings, to thy conſcience to be warie, and not to abuſe any of them, as much as thy life and Soul is near and dear unto thee.

If thou receiveſt this faithfull admonition and warning, which I give unto thee here and there at the beginning, middle and end, and in other places alſo, and doeſt accordingly, then thou canſt not be too thankfull for theſe things, which through Gods permiſſion ſhall be intimated and made known to thee out of this book

But in caſe thou wilt ſtrive againſt my faithfull warn-

warning and fatherly admonition, these mysteries, which were hid from the learned, and thou sufferst to come into strange hands! look to thy self, blame not me, think not that there is any reconciliation for thee, being cut off from all those, which live and die in Christ.

Thus I let it rest, committing execution to the Highest, which dwelleth in Heaven, who punisheth and avengeth all manner of sins, vices, iniquities, and covenant-breakings. Whereas I thought it necessarie thus to describe this my Declaration before my other Writings, and to prove the same with examples, that every one, whom God shall judge to be worthie of, may conceive, understand, and fathom the true beginning, the true middle, and the true end of all created things. Thereupon I purposed to make a beginning of it with a necessary relation of the Original, beginning, and existencie of Minerals and Metals, from which ariseth this most noble and precious Medicine, whereby is procured a healthfull long life, and abundance of riches are obtained: Namely from whence Minerals and Metals have their original, how they be brought to light, that searchers into Natural things may know the whole Nature in her circumference, before ever they lay hand to the work, and acquaint themselves well therewith: then still the one will stream and run forth the other, one Art will produce the other; at last all what is sought for, will be overtaken in joy, and that which hath been long'd for, will happily be enjoyed.

This

This my book I divide into five parts, each of them is subdivided into certain Chapters and Parts. As for the stile used here, it ought not to be expected to be any other than is meet for a Miner, after the condition of Mine-works, waving all Rhetorick, and Poetical manne of eloquent expressions.

I.

In the first part of my intended work I will describe chiefly the manner nature and properties of Myne-works, in which grow Minerals and Metals, of the first sperm, nativitie, qualitie, and propertie, as also of the exhalation and inhalation.

II.

The second part shall be a kinde of recapitulation of the first part, where shall be contained also a relation of the condition and occasion of Mines, Oars, Stones, passages and Clefts, with their coherent liquors, powers and operations, as of Gold, Silver, Copper, Iron, Tin, Lead, Mercurie, and the rest of Minerals.

III.

In the third part is declared in manifest, and literal expressions without any defect and obscuritie, the Universal of this whole world, how all Philosophers before me, with me, and after me, have made that most ancient

ncient great ſtone, whereby health and riches were btained, of the poſſibility, how, and of what it may be one, together with a perfect Declaration of my XII. Keyes, with the names of our matter.

IV.

In the fourth part I deſcribe all the particulars of Metals, which the one is endued with, before the other, out of which may be had perfect health, and an advantage unto the getting of great riches, with all the Manuals in general and particular, belonging thereunto: this fourth part I have intituled, the Manuals of Baſilius Valentinus, wherein is ſhewed how all Metals, and Minerals, fitting thereunto, may be brought to their higheſt preparation.

V.

In the fifth part I have annexed the tranſcendent, moſt dear wonderfull Medicine of all Metals and Minerals, and of other things, which God Almighty had ordained, and graciouſly granted for men, who in the Valley of miſerie are ſubject to ſickneſſes and povertie, that they may have a remedie to help themſelve s againſt both.

God the Father, of mercie and ſalvation, who liveth from eternitie to eternitie, being above all the Creatures, grant grace and bleſſing to this my purpoſe, that I may write ſo, that every one may underſtand

ſtand, and Gods infinite, mercie and that it together with his gracious goodneſs, redemption may ſeem known, acknowledged, and continually meditated upon, and every one may call on the Great Creator day and night; granting to them fervent hearts ſo to direct all their thoughts, that they may make no otherwiſe of this noble Creature of God and tranſcendent great myſtery of Nature, together with the Automie thereof, but onely to the great honour of God, and the good of all good Children. The ſame grant this Father Son and Holy Ghoſt in his mercy. **Amen.**

The

TABLE.

The Contents of the first part of the book.

THe first Chapter treateth of the ætherial liquor of Metals. pag. 1.
The 2. Chap. treateth of the seed of Metals 4
The 3. Chap. Of Metalline nutriment 6
4. Of the shop, or officine of Metals 9
5. Of the egression and ingression of Metals 11
6. Of the dissolution and reduction of Metals 14
7. Of the ascension and descension of Metals 16
8. Of the respiring Metal, or quick Oar 18
9. Of the expiring, or dying Metal. 21
10. Of pure and fine Metal 22
11. Of the impure Metal 25
12. Of the perfect Metal 27
13. Of the imperfect Metal 30
14. Of the Soap Metal 32
15. Of the inhalation, or inbreathing 34
16. Of the exhalation and outbreathings 36
17 Of coruscation, adhalation, or glittering 38
18. Of *folium* and *spolium*, shimmer and glower 39
19. Of the fuliginous, vapours and ashes 40
20. Of the Metalline water, or lie 42
21. Of the seed, and of the hull of the seed 44
22. Of the shining, or fire rod 45
23. Of the glowing rod. 47
24. Of the leaping rod 48
25. Of the *furcilla*, or striking rod 50
26. Of the trembling rod 52
27. Of the falling, or neather rod 53
28. Of the superior rod 55
29. Of resting vapours, or sediments 57
30. Of the weather salt 58
31. Of the stone salt 59
32. Of the Subterranean Pools 60
33. Of the Metalline Gold, or of the Metalline bed 61

Chap. 34. Of Metalline ſtreams pag. 62
35. Of Chalk, or ſtone Meal 63
36. Of the blaſt 64
37. Of the brittle ſtuff 65
38. Of the blank fire 66
39. Of the Mine glue 67
40. Of corroding ſtuff to eat ſtones thorow 68
41. Of having materials uſed for a ſledd, or dray 70
42. Of the froſt in the Mine-works 71
43. Of the flaming fire 72
44. Of the roaſting fire 72
45. Of the corroding fire 73
46. Of the glowing fire 74
47. Of the Lamp fire 74
48. Of the cold fire 75
49. Of the warm fire. 75

The Contents of the ſecond part.

1. Chap. OF Mines and Cliffs, what the middle works of Oars are pag. 81
2. Of the general operations of ſeveral Metals. 82
3. Of ſtones, rocks, flints of Gold, & their ſtriking courſes 84
4. Of the oar of ſilver, and its running, or ſtriking paſſages 86
5. Of Copper oar, its ſtone, and ſtriking paſſage 88
6. Of Iron oar, its ſtoks, floats, fallings and ſtriking paſſages 92
7. Of Lead oar, its Mine and ſtriking paſſage 95
8. Of Tin oar, its ſtoks, floats, fallings & ſtriking paſſage 98
9. Of Mercurial oar, and its paſſages 100
10. Of Wiſmuth, Antimony, Sulphur, Salt, Salpeter and Talk 101
11. Of a compariſon between Gods word & the Minerals 102
12. How Jewels are wrought, the bleſſings God beſtows on Miners 107
13. Of the eſſence of Gold 108

The

TABLE.

The Contents of the third part, being a Declaration of the XII. Keyes.

The first is declared pag. 119
The second Key declared 120
The third Key declared 122
The rest are declared according to the course going on in that part 125

The Contents of the fourth part, concerning the particulars made of the 7. Metals, how they may be prepared with profit.

First of the Sulphur of Sol, whereby Lune is ting'd into Gold 151
The particular of Lune, of the extraction of its Sulphur and Salt 158
Of the particular of Mars, how its Sulphur and Salt is extracted 161
Of the particular of Venus, how its Sulphur and Salt is extracted 161
Of the particular of Saturn, how its Sulphur and Salt is extracted 163
Of the particular of Jupiter, how its Sulphur and Salt is extracted 169
Of the particular of Mercury, of its Sulphur and Salt 170
Of the Oyl made of Mercury, and its Salt 171
Of the particular of Antimony, its Sulphur and Salt 172
A short way to make Antimonial Sulphur and Salt 173

The XII. Keyes follow next.

The Contents of that book are inserted at the beginning of it.

Next to this is the repetition of the former writings, with an Elucidation of them, touching the Philosophers stone, and a true information annexed, concerning the preparations

tions of Mercurie, Antimonie, Vitriol water, common Sulphur, unslak'd Lime, Arsenic, Salpeter, Tartar, Vinegar, and Wine.

The next are the conclusion and experiments.

THe first Section treats of Sulphur, and the ferment of Philosophers pag. 1.
2. Section. Of the Philosophers Vitriol. 2
3. Section. Of the Philosophers Magnet. 3
An allegorical expression betwixt the holy Trinity, and the Philosophers stone 5
A treatise of Sulphur 6
Of Sulphur of Jupiter 7
Of the Sulphur of Mars and Venus. 8
Of the Sulphur of Sol 8
Of the Sulphur of Mercury 9
Of the Sulphur of Lune 10
Of Antimonial Vitriol 10
Of the Sulphur of Vitriol 11
Of common Sulphur 11
Of Vitriols, first of the Vitriol of Sol and Lune 12
Of Vitriol of Saturn and Jupiter 13
Of Vitriol of Mars 13
Of Vitriol of Venus 13
Of Vitriol of Mercury 14
Of common Vitriol 15
Of the vulgar Magnet 16
A Philosophick work upon Vitriol 17
To bring quick Mercury to a Lunar fixation: 21

The contents of the fifth and last part.

TReateth of the great Medicinal vertue of the Metalline and Mineral Salt pag. 1.
A description of the fine Tartar 6.
Of the Salt of Tartar. 7.

THE

THE FIRST BOOK,

Wherein are ſhewed MINE-WORKS, from whence they have their Exiſtence, Natures and Properties: divided into the enſuing Chapters.

CHAP. I.

Of the Ætherial liquor of Metals, or *of the metal* Ferch.

GOd hath created things under ground as well as the things above ground: By the things under ground, I underſtand Metalls, Minerals, and into whom there is implanted alſo a fertiltie to their ſeed, without which the ſeed could neither grow nor increaſe. Seed which is barren, hath not that fertiltie: by which it is collected, that there is ſome diſtinctneſſe betwixt

twixt ſeed and fertility, If we will enquire narrowly wh fertility is, the beſt and ſureſt way is, to conſider life a death of creatures, how they hold together; for death barren, but a living life is fertil, becauſe it ſtirreth and mo veth.

It is ſeen by all the works that are undertaken about me tals, that there is nothing ſo volatile as metal is, and ſo no thing ſtirs and moveth more ſubtilly than it; but this ſti ing and moving I will call here the *Ferch* of metals, b reaſon of its continual proceeding, and unceſſant mo vin and becauſe the ſame is not viſible in metals, and doth in a twofold way, therefore I will let the old word ſtan and call its ſtirring a *Lubricum*, and its *Ferch* a *Volatile*; fo with the vertue and power of both theſe, it performeth that, what it needs for the perfection, puritie and *fixation* o its work.

Seeing *Ferch* is a perpetual living and forthgoing thin one might admire and ſay, of what condition is metal the which we behold with our eyes, and feele with our hands which being thus hard and coagulated, whether the ſame b alive or dead; and whether the life or *Ferch* in meta may be deſtroyed, (which is impoſſible) what is the cond tion of it, or how comes it ſo to paſſe? I anſwer, that a me tal may be alive when it reſteth, as well as when it groweth or ſtirreth; and here a diſtinction muſt be made again be twixt the death of metals, and their reſt and quietneſſe For death toucheth only the bodies; when they periſh; bu the life it ſelf, or *Ferch* cannot periſh or ceaſe: therefore a metalline body be extant, then is it at hand viſibly tw manner of wayes. The one is *in liquido*, and is diſcern in its moving too and fro, and if it be forced by a ſtran dangerous heat; then it turns to a volatility, and flyeth way. The other way is, when it is at hand *in coagulat* wherein it reſteth ſo long, till it be reduced into its *liqu dum*, and that is done in a twofold way, and laſteth ſo lo as the body laſteth, but as ſoone as the body is deſtroy or gone, and is come or entred into a more, either noble ignob

ignoble body, then its *Ferch* or life is gone alſo: therefore if you will reſerve and keep a body, then take good notice of its *Ferch* or life; for if you once ſtir it, and hunt it indiſcreetly, you do it with the loſſe or diminution of the body, wherein it is; for that life never goeth away empty, but ſtill carrieth along one life or *Ferch* after the other, carrying it away ſo long, that at the laſt it leaveth none. But what the condition is of the moving and quietneſſe of that life, and how Nature bringeth it to a reſt, muſt be exactly conſidered. For an accurate knowledge demonſtrateth, that there is a difference betwixt the life of the ſeed and of the body; for deale with the ſeed which way you will, you cannot bring it to a *volatilitie*, becauſe it is againſt its kind; and ſo the body alſo is of the ſame condition; but the *Ferch* alone may be brought to it. For if you provide food for the *Ferch*, then you ſtrengthen its whole work, even as a mother doth her child, which ſhe feedeth and cheriſheth well, and bringeth the ſame the better to its reſt; ſo is it alſo with the *Ferch*. Therefore all ſuch which gaze and view only the ſeed and body, and know not the fundamentals about the *Ferch*, loſe the body, becauſe they obſerve not Natures progreſſe and proceedings, putting the cart before the horſe, or the formoſt they put hindmoſt. This reſt and ſleep of the *Ferch* ſerveth for that uſe, becauſe it preſerveth the body from deſtruction, or conſumption being once come into its perfection. For as long as it awaketh, ſo long it conſumeth, but when it is at reſt, then it ſtandeth cloſe in a laſtingneſſe, and when it hath nothing to feed upon, then it corrodeth and ſeizeth on its own body, conſuming it quite, at laſt it ſtirreth and moveth to another place. Hence is it that treaſures, or pagament, which are buryed, awaken at laſt, conſume their own bodyes, reducing them to duſt, ſo that nothing of them remaines but either a meere ſtone or flux, as in many places is to bee ſeen.

CHAP. II.

Of the ſeed of Metals.

ALl thoſe Authors which have written about the metaline ſeed, agree in that, when they ſay ſulphur is the maſculine ſeed of metals, and Mercurie is the fœminine ſeed; which ſaying muſt be taken in its genuine ſenſe; for common Sulphur and common Mercury are not meant thereby. For the viſible Mercury of Metals is a body it ſelf out of bodies, and ſo it cannot be a ſeed: and being cold, its coldneſſe *per ſe* cannot be a ſeed, and the Sulphur of metals being a food, how can it be a ſeed? Yea, a ſeed conſumeth ſulphur, how can one ſeed deſtroy the other? if ſo, what body ſhould it produce? It is therefore an error, if that ſhould be taken in the common ſenſe: if the Mercurie of bodies is in a work, and hath taken food, then all the ſex Mercuries protrude one body, as the one of the ſex is in its predominancy, ſo the body riſeth.

Seeing there are ſeven of theſe Mercuries, it happeneth, that when the ſeed of *Mars* and *Venus* hath the predominancie, they produce a maſculine body of *Sol*, but if the ſeed of *Saturne* and *Jupiter* doth predominate, then is produced a fœminine body, which is called *Lune*; *Mercury* is an aſſiſtant on both ſides.

The ſame happeneth unto other bodies: but theſe are alwayes and in every and each work together; for they are indiviſible, as it is meet alſo, what manner of body could be produced elſe? For Nature hath perfect bodyes, though in themſelves they muſt be diſſolved again, yet are they perfect for, & in their time. For what manner of ſeed could that be, if it ſhould be defective in any of its branches?

Therefore every body hath its perfect ſeed, hence the tranſmutation hath its ground in the *aſcention* and *deſcention*

of metals, which otherwiſe could not be, if they were not homogeneal in their ſeed. For if any man ſaith, that ſilver is not gold, clowns beleeve that alſo, becauſe they have not fundamental knowledge of the ſeed, how it is to go out of one body into the other, or elſe it wants its fertilitie, neither can it be naturally without a body, wherein it reſteth. There belong ſeven diſtinct parts to an unformal body of metals, to bring it by nouriſhment into a forme, *viz.* 1. An earth. 2. A ſtone. 3. An earthaſh. 4. Earthly ſtreams. 5. glaſſe or ſubterraneal metal. 6. The ſubterranean tincture. 7. The ſubterranean *fuligo* or ſeed, (fume) All theſe are the materials of the body; and as earth is mans matter, out of which God made him, unto which he muſt returne again: ſo all other bodyes alſo at laſt return to earth, that Myner which is judicious and knowing herein, him I judge to deſerve the name of a Miner. For there are but few of them which are rightly informed herein, or hath any fundamental knowledge of it, though they are dayly imployed about it: though ſome might ſay, they could not but bee knowing in their profeſſion, yet it is not ſo really; if ſo, what right uſe can they make of them? They put wrong names upon them, are ignorant of their utility, and this is the reaſon why they many times run them waſte upon heaps, where after ſome time they turne to goodneſſe, and the longer they lye there, the better they are: this inſtruction deſerves no hatred, but rather a gratefull aknowledgment.

Why ſhould Philoſophers be beleeved to know any thing? But where is it written, that men ſhould ſeeke & find mercury of the body in a ſubterranean fume, ſtone, glaſſe, but in their books? Where are learned artificial finings inſpiſſinations, incinerations, nutritions but from them? The ſeed of metals as it is perfect, ſo is its *Ferch*, or life inviſible. Where do thoſe men ſtay, which will work according to nature, and know none of theſe, neither do they know where to get it: yet fall upon Artiſts, exclaiming upon them to be falſe, & all ſuch as are imployed in their ways: but we ſee and

hear how ignorance runs on. It is impossible to get a body without seed, it were as much as to say, a seed is without fertility. Therefore peruse it exactly in its dissolution, the reduction of it will afford its body: work cheerfully.

But it is none of the meanest work, as some of the most antient Philosophers have said, which called it a double work: for thus they say, the metal must first passe through the Melters hand, afterward it must come into the hands of the Alchymist, if so be the seed shall be known in the artificial work: they meane or intimate by this saying thus much, that there is a twofold dissolution, the one is, when the expert Melter brings the frangible body *ex naturali conductione* into a malleablenesse, whereby its impurity is gotten off. Then comes the Alchymist, reduceth the body into cinders, calxes, glasses, colours, fumes subterranean, in which the seed of metals resteth, and the *Ferch* or life is found fertile in the body, and is reducible into a spiritual water or *prima materia*, according as the quality and propertie of the metall is, and is divided artificially into its natural principles, according to the processe of the Chymick art, of which more in another place shall be spoken, when I shall treat of the Minerals.

CHAP. III.

Of the Metalline Nutriment.

ALthough it belongeth not to this place, how *minerali fossilia* are made under ground, however I will give a hint of it, how nature maketh them out of subterranean moist liquors and Myne-crescencies, which afterward serve to be a food to metals; not such liquors which are decocted above ground; therefore if you should adde here to above ground, decocted ones to metals, undissolved in their corpore

corporeal form, your work would be in vain: and where there are ſuch *mineralia foſſilia* there are Myne-works alſo if not with it, yet are they not farre off, as is ſeen in many Mynes. As in *Hungarie* are digged the faireſt and beſt ſulphur-alloms and Mineral or Myne Victriol. And about *Harcynia* are digged ſalt Victriol. About *Goſlar*, *Mansfeld*, *Zellerfeld*, and at *Etſhland* in *Helvetia* is digged Mine-ſalt, and at *Hall* there is great ſtore of it, where there is found alſo very curious ſulphur. But you muſt note, that theſe minerals are not uſed thus groſsly, but are prepared firſt, which is a curious work to bring a mineral thus high by ſublming into *flores*, which are halfe metalline, eſpecially if made with metal, the metal being reduced into a mineral, from that the flowers are made: thus you ſee natures forwardneſſe, and how ſhe is reducible to her firſt water, ſulphur and ſalt. Many make theſe flowers without metal, which are not ſo good though, as the former way. For an *oleum* made of vitriol or copper, and is diſtilled, is more effectual, yea a thouſand times more pretious in its operation, than that is, which is made of common vitriol, whom nature hath not yet exalted. Its true the Hungarian Vitriol in its efficacie and vertue is found wonderfull and ſufficient enough, becauſe Nature hath graduated it to a greater ſiccitie, and brought it to a ripeneſſe more than others were, and is more excellent than the reſt. By this preparation they can make uſe of the minerals, ſtrengthen and encreaſe their pleaſure thereby. If any thing is to be made, meet for metalls, then it muſt be done out of metals, with metals, and through or by metals, which is the real & only manual whereby may be hit the hardneſs of the mineral flowers, always take from them, & adde nothing to them; this is the Art, which asketh great pondering & deep meditation. Thus you muſt learn to go to work, for theſe flowers are found often cloſely compacted, which Myners very ſeldome know, eſpecially in *Hungarie* and *Wallachia*, they are as faire as ever any red glowing oar may be, they are of a cryſtaline tranſparent redneſſe, are good gold and ſilver according as they are ting'd, this is a

rare knowledge, an art worthy the beſt conſideration, which is to make glaſſe of a hardneſſe, from thence it is, that the ſubterranean glaſſes make up the metall, thereby they come to their forme.

The preparation of theſe flowers have their great utility in phyſical wayes, if their excrements be taken from them, and their ordours: theſe excrements are the feces of minerals, are nought for metals, ſtirring up evil ſediments, which bring damage unto metals; a twofold evil comes from the miſtaking of mineralls: for decocted ones are a dangerous poiſon, and corroſive unto metals, as we ſee above ground, when *aquafortis* is made of them, which corrodeth, teareth, divideth and parteth metals, and the other which are faire to look on, ſticking unto metals, and their worſt poiſon, for as ſoone as theſe approach, they kindle and cauſe the dangerous ſediments, all availeth nothing unto them, though they have and keep their form. As an infected man hath ſtill the form and face of a man, though hee bee infected, and infecteth others alſo, and in caſe it turne all to one metal, yet it is but an empty one, and nothing in it. This is a very neceſſary obſervation for Miners and Laborators; for if they regard it not, they obſtruct not only their work, but endanger themſelves alſo; becauſe the metal is not only turned into a volatilitie, if any feces or excrements be added thereunto, and that alſo which ſtayeth, comes to be unmalleable, and ſuffers continually diminution, as long as it is under the hammer. Thoſe that works them, have cauſe to look to it, if they fall on them with any fire, their reward furely is ſome mine diſeaſe, which experimentally is known how their poiſon doth ſtick and hang on the top of the furnace and in their cheſts, turning to arſenick and ſuch poiſonous fumes and ſeeds, and do hurt every way, as wofull experience evidenceth.

CHAP.

CHAP. IV.

Of the metaline ſhop, Officina metalorum.

ALl natural works have their ſpecial convenient places in which they work; where there is any ſuch place or ſhop, in which ſome glorious and pretious thing is made, and ſometimes though the inſtrument be very horrid and monſtrous, and its matter unknowne, yet they are extant in that officine.

Firſt touching the glory and praiſe of this officine, it is likned to a Church, in which the ſeed and the *Ferch* are married to the body, therein they eate, reſt, and work, thither they carry all faire and pleaſant materials under ground wherewith they are clad, and they have another kind of fire, water, aire, and earth, for the things that are accompliſhed and perfected therein, the ſame can hardly be parted again, no not with the help of the neather aire, if ſo be, that it muſt be parted aſunder, then ſee and make tryal of it on the mercurie of metalls.

Again, the things made ſo hard, and fixt cannot be parted, as may be ſeen by gold, how firm and fixt is it in the fire? the cauſe whereof is the ſubterranean heat and cold which it impartech unto metals, and makes them firm thereby, for it is a ſtony firmament of the earth, and giving to metals their ſtony power, it groweth hollow and ſpongie, full of pores, which at laſt are fill'd up with metals, even as Bees do fill their hives with hony, and in the end it parts and is carryed away in the ſlick or (*Scobes.*) For the Earth-ſtone is not conſumed under ground, becauſe it is a ſediment not ſuffering any thing to come in or out. Hence is that difference betwixt the Earth-ſtone and the terreſtrial-firmamental ſtone, which is one of the mineral-works. Let no man gainſay that a ſtone ſhould have together both heat

heat and cold at once, to afford the one now, and then to hide the other, for when it worketh the higheſt metals, it hideth its heat, and when it worketh upon inferior metals, then it hideth its coldneſſe, and ſo it helpeth every way, this is its tract and inſtrument, heat and cold of the ſubterranean fire-ſtone.

The moderne Chimiſts which are ignorants, not knowing Nature aright, and do not take notice of her wayes, uſe ſtrange inſtruments, and then they make or cauſe to be made all manner of veſſels, according as every one of them hath a fancy to, but in natures wayes they know little, ſhee regardeth not the variety of formes, and inſtead of theſe, ſhe takes a fit and laſting inſtrument, which holdeth in the work. and every form followes or accompanies the ſeeds precedencie. The folly and ignorance of workmen is aggravated in that, becauſe they deſpiſe the knowledge of minerals.

The inſtrument ſhe uſeth hereunto I ſhould make mention of it here, but wave it at this time, and will do it in another place, where you may ſeek for, and take notice of it. Thoſe which think themſelves to be the wiſeſt doe ſay, that it is a vanitie to obſerve mathematically the ſtars above, and to order any work after ſeaſonable dayes and houres, it is ſomething ſaid, but not ſo well grounded. But this is moſt certaine, that if you work according to common courſe, otherwiſe than we do, following onely your own fancies, then is your labour in vaine. There is a difference to be made betwixt the upper ſtars, and the metallin ſtars, which ſhine and have their influence into the bodies. Touching the ſtars above, they in their light and motion have a ſingular influence; and the ſtars below have their influence alſo upon their metals, thus each heaven hath its peculiar courſe and inſtrument, where the ſtars ſituation may be apprehended. An *opacum corpus ſtellarum* compact aſtrall bodie, differs in its condition from a *corpus lucidum*, if you intend to learn here ſomething, then you muſt be induſtrious and grudge no paines, it would require

huge volume, if I should describe *particularly*, the whole circumference of subterranean Mine-works: it would not office to nominate the things only, but must demonstrate lso, that all that, which I attribute to them, to be true, I say would aske a great deale of writing, to dispose the brains f misconceited men to a belief: what should I say of such naterials, on whom I could not impose fitting names, though knew them, for who is that man which hath done learning n our Schoole? Here I must needs speak as belonging properly to this place, that no volume in this world can be written, in which could be set down all and every *particular manual*, as Laborators sometimes might aske; therefore an Artist having given him some hints of things, must endeavour to order his work, and manage the same judiciously, must put his hands to the work, and get knowledge by his own practice. I direct such men in their work to Natures process under ground, let them search there, and take an honest Myner along to shew him her instruments, and matters (for prating, lying and ignorance availeth here nothing.) Every one wisheth to get riches, but the means for the getting of them are not respondent: if I were the best limner, & could set forth in colours the form of any instrument, then men would understand it; it would help in this case, they would see it, and feele it with their hands, and undertake the work, if all were set down. I know what, & how much ought to be put in a book, I put things fitting in, and did it faithfully.

CHAP. V.

Of Egression and Ingression of Metals.

THe work of metals evidenceth a perpetual going in, and coming out; for hereby the Egression is understood not only the Egression of the whole work, that in some

ſome place a whole metaline tract comes into decay, when it wants food to be nouriſhed any further, & hath devoured all its bodies, but alſo a partial egreſſion; for ſtill the one ſeeketh the other, and follows at the heel. This we ſee by the mercury of metals, being poured forth, it is ſcattered into thouſands of little quick corns, all of them return to their body; in the ſame condition is *volatile & Lubricum*; & the *Ferch* alſo goeth forth in ſmall bits, at laſt it joyneth in a body ſomewhere, even as Bees met together: it receiveth no more than it hath need, the overplus ſwarmeth to another Myne-officine, which parting and diſtributing, affords many and ſeveral Mine-works, according to the diſpoſition of the officine and nouriſhment, and according as it is infringed in its work in the egreſſion; the *Ferch* and the ſeed go on in their *volatilitie*, & if they had wings, that *Volatile* is ſo thin, that it can hardly be diſcerned, yet is it ſoliated like a heap of atoms; thus ſubtilly it flyeth away, & the *Ferch* muſt ſtill have its *ſeed*, the ſeed its *body*, and that its thin *atoms*. My meaning is not, that its egreſſion is from or out of the earth into the ayre, to fly about there and then to come into ground again; which is not ſo, nor can it be, becauſe its natural work is not in the ayre, unleſſe men bring it forth purpoſely, then is it of another condition; of that egreſſion I do not ſpeak here, becauſe it is done by day; but this goeth through the earth. Which ſtands in the furnace, not apprehenſive or viſible to us, and runs through clefts and paſſages; For if the earth giveth way to the ingreſſion and egreſſion, even as the water doth to fiſhes, and the ayre to birds, as long as metals come to their ſtone-firmament, which ſtone-firmamet differs from the earth-firmament, when it meets with that, it goeth about, looking out for another paſſage, like as water that floweth about a ſtone and not through it, yet it ſtayeth in its own ſtone, and receiveth ſtrength of it, & turnes there to a body: and as it goeth in its egreſſion from one metaline firmament or ſtone-firmament to another, if thorow eaten or ſoaked, be it at what diſtance it will, and attracteth

eth the *Lubicrum*, even as a bird draws its feet up to its body in its flight; for if they touch any where, then they loose somewhat of the body, and the *Lubricum* in its ingression suffers it to come again to a strength of operation: for when both are joyned, then the metal increaseth, and attracteth its food in a wonderfull way and nourisheth it selfe; and it is to be admired, that in this ingression, when that *Lubricum* comes more and more to its officine, how it increaseth and strengtheneth it selfe so long, that at last the work is made firme in the officine. This strengthening can not be learned to be any other, than the metaline mercurie doth make it, for in the first place it turns it there into a *liquidum*, where afterward it receiveth all, doth coagulate and congele, according as the bodyes are either *masculine* or *fœminine*, at last it is brought to a solid fixed body of *Sol*. This ingression makes that subterranean place noble and fruitfull, and is singular, when it hath an ascending oar in work, that ayre is very wholsome, and if the ayre above with melting be not infected with arsenick fumes, then it affords a saluber ayre to dwell in.

This is a manuduction unto the whole after-work, how the same ought to be proceeded in, that the ore may stand and not awaken, but turne to its streame, and still abide in its bodies companie, it is loath to make an egression, if once it made a true ingression, and setled it selfe to the work; for it resteth not in its place, neither doth it rest in its whole tract, but worketh continually, and is well seen, what its fixing or flight is, and where it setteth to a fluid body, Or earth-salt, which it stirres and rouleth so long, yea, it panteth and moveth in it so longe, till it gets a liquid body, then turns it to a terrene body, & is still brought on to a further height and hardnesse: and that is the right coagulating, congealing liquidating and fixing of mercurie; which if done accordingly, then it affords something.

CHAP.

CHAP. VI.

Of the diſſolution and reduction of metals.

It is apparent, that natural heat is the cauſe of the fluidneſs of metals diſſolution, becauſe the ſeed of metals in it ſelfe is very hot, and the fluide matter of metals is hot alſo, as being oliginous, and its heat increaſeth, when it comes to its officine, or ſhop, becauſe that alſo being hot encreaſeth the heat the more, hence it is why it is hot in the work, and hath need of it, for at firſt it would bring no more into its body, unleſſe it were ſoluble and ſoft, it bringeth nothing into it, unleſſe it be paſſed through theſe three heats, and fixed by them: then examine it, and adde another fluid thing to it, which did not paſſe through the three heats: ſee whether the metal will receive it, or no: Secondly they muſt be diſſolved that they may be cleanſed: the condition of liquid things is to produce to the outſide things fitting the work it hath in hand. This ſolution is diſtinct from other artificial diſſolutions, where the body is only melted, as by the Melter when he ſeperateth the excrements from it; for nature doth not melt the earth as men do, but as corne groweth above ground, ſo ſhe leaveth corne and huſks together; there is a great difference betwixt our melting and the diſſolving of Nature; if we could obſerve that diſtinction in our diſſolutions and meltings, we ſhould not be at ſo great loſſes and dammages as we are: I muſt needs mention about *aurum potabile*, how men do buſie themſelves about it, as many heads, as many wayes they chuſe to the making of it. Some take that which is not yet ſeparated from the metal containing yet the cinders or excrements, or worſe things. They take corroſive waters, *acetum aquavitæ*, and the like; pray tell me, what doth Nature take, when ſhe is about the diſſolving of a congealed

water?

ater? She takes none of theſe things, only maketh uſe of heat. You muſt do the like, if you will take a metalline body, which Nature hath perfected, and through melting nd fining is come to us, if you will diſſolve and reduce it o its firſt matter, then route the *Ferch*, thus you may make ny metalline body potable, being made pure and ſuper- ne, then its excrements are gone, made not with additi- nals of corroſive things: the fluxing of ſuch matters rather ake the metals harder: if a body ſhall be fixed, we fix from whithout, which Nature doth not, for ſhe fixeth the ed, then the flour ſetteth and turns to ſuch a fixation, hat the diſſolving above ground cannot maſter it. A wa- r, which congealeth, hath at firſt a little cruſt, going on it till it be quite congealed, but here it congealeth from ithin to the outſide, hence you may gueſſe at that glori- us foundation of projection, on mercurie of the body, ma- ing a natural *ſtratum ſuper ſtratum*, thus are the metals yned, according to which the artificial work is ordered: e have a hint given how mercurie of metalls is clipt and layed, and its *lubicrum* is catched. Conceive not of this xation, to be as when iron is hardened to ſteele, and then educed to a ſoftneſſe as Tin is of; this is called only a loſe hardneſſe, which keeps the body in a malleableneſſe, d keeps it ſo cloſe together, that the fire above ground nnot hurt it, all hardneſſe above ground may be mollified fire, but not the other; becauſe it holdeth all fiery tryals: herefore as the hardneſſe made above ground hardneth odies in the water, ſo on the other ſide, the water, which in metalline bodyes muſt be taken out, then it congea- th. The ſubterranean ayre hardneth the earth, earth maineth earth, and turns not to ſtone, and the ſame eeps the water from running together, or congealing: eeping it from turning to pearls and pretious ſtones, and ch may be made of that water. To get the internal fire t of metals, though it be moſt high ſkill, however it is ſeable, and found in its place, where I write of the like, a more ample manner. I give a hint of it in this places

places, as Myners ought to do, of whose expressions I bo
row now: The rest which wholly extracteth this fire, whi
lyeth betwixt the *project*, leaving nothing behind, that i
where the *Lubricum* and *Volatile* is together, leaveth i
produceth it, and excerneth it. The *Mansfieldian* fla
makes it appeare, that its *Volatile* is gone, and its *Lubri
cum* also, where its impurity is yet betwixt the *project*, a
is not a faire pure work, but a compound one.

CHAP. VII.

Of the ascension and descension of metals.

THis new kind or manner of speaking and writing of me
tals is caused by experience, for the first perpetua
ingression of the *Ferch* encreaseth and strengtheneth at fi
in the *officina* and *Matrix*, the *Mercurie of bodies*, bringin
it on to its perfect and full strength; being made wholl
effectual and potent, then it begins by degrees to cloth i
selfe with a body, at first he attracteth and receiveth th
meaneſt, which he puts off again in the first place, which i
done the easier; for no body amongst them all is soone
put off. For the body of *Saturne* is so thin, that it ap
peareth to the eye like as a faire body doth through lawn
or tiffenie; its spirituality appeareth through its body; it
spiritual body is the metal of Mercurie, or as I should ra
ther call it, its proper, near, and special bodye, which wor
giveth a manuduction unto many other faire works; for i
maketh a garment for *Saturne* out of the subtileſt earth, a
ter he riseth higher, puts a harder and better garment o
him, which is not so easily put off as that of *Saturne*, or a
least not with so small a work, which is caused by the wor
of the *Mercurie* of bodies. For the *Mercurie* of bodies b
reason of its fluidneſſe is the hotteſt, as he maketh it appea
in *Saturns* ascension, putting a cinereal body on him ou

f earth, hence is it why *Saturn* is so full of cinders incli-
ing to a britleness of ashes, and begins to sound by reason
f the metal, though it be not very firm, however yet is
s at the next place for incorporation: its sound is more
eas, is further off from iron, and nearer unto mercury by
eason of heat. Observe now at the ascending of this metal,
lyeth near the ashes, cleansed by the Saturnal water, but
bove ground it turns not to be glass out of the ashes, out
f salt or earth-water, or Saturnal-water, or out of sand
r stone. But what is that pure subterranean Earth-glass,
hich if it soundeth breaketh not: it is a matter which Na-
ure thrusteth upon a heap together, which if you touch,
soundeth, and is very clear, of a great compactness,
nd very firm, in this work it doth mingle with ashes and
lt water, and turns to a glass of earth, or to a dark glassey
rm iron. Nay tell me, if a metal or Earth-colour, yea a
ood sound metal be dissolved to a colour, and is brought
to a glass, doth it not look of a copper-colour? yes truly.
herefore iron may soon be turned into another thing,
hich is done naturally, where such metalline iron colour
reduced in *Hungaria* into a *Lixivium*, and is turned into
very good copper, however it retaineth the glassiness,
ough the colour hath exicated it somewhat through the
ercurie of bodies: for the liquidness it hath still, and is
obilitated further to a malleableneſſe and fixation, there-
re take notice of this tincturing matter, which you finde
epared by this body in this *officina*, it reduceth the iron
copper with abundance of lucre.

Put these colours away and behold, how the mercury of
odies is passed through many white bodies, and hath still
air white *fuligo*, and that very fixed, how finely is it clad
it, and maketh a fair and pure body of *Luna*, into which
clads himself so strongly that it can not be taken from
ence by burning, because it passed seven times thorough
e greatest subterranean heat, which destroyeth corrupti-
e bodies, unless they be closely and compactedly incor-
rated to the mercury of bodies: nothing goeth beyond

that fire, neither of the upper, nether, or middle-fire. Therefore behold how neatly Nature worketh and riseth calcining the whole body of *Luna*, which *calx* is no hing elſe but the body of *Sol*, its tincture and tinging quality taketh from the perfection and depth, which is in the fire and can afford it, that colour muſt keep ſo long till it deſcendeth again: there is nothing which can maſter the fire; the deſcending may ſoon be perceived by this aſcending, and the difference of it is this, at the aſcending it getteth the tincture firſt, before it gets the body, but here it looſeth it ſooner: and this is the reaſon why deſcending oares are more perfect, then the aſcending ones.

CHAP. VIII.

Of reſpiring Metall, or of Quick oar.

BEcauſe with and by Myne-works an obſtruction is made upon Nature, which is the cauſe that ſeveral metals are gotten, and diſtinctions put on them, that damage and loſſes might be the better avoided in the working of them. For as each received a particular name and property in or at the work, ſo in the digging of them, ſeveral manners als are invented for the finding of them, and hereunto was made of the Rod. To diſtinguiſh metals by colours is a curious skill, as Red gold glaſs, Myne green, black oar, however their working is not ſo exactly known that way. That I may looſe nothing in or at their melting, I uſe this means; firſt, I muſt certainly know the property of the oar, before it be beaten our, whilſt it is yet under ground in its breathing: for oars and metals breath onely under ground, though they breath in ſome ſort above, yet the ſame breathing is very weak, not going far from the body; and the rod alſo ſticks onely upon the upper metals, which is the greateſt advantage we have: for

cauſe

cauſeth metals to breath into a flame, and the fire-crates and *pit-diggers* cauſe onely a volatility and cloſing compactneſs, where a threefold damage enſueth. Firſt, there flieth away, not only much of the metal, but that alſo which flaieth turns to be volatile, and in the ſeveral meltings of it, alwayes ſomething goeth amiſs. Secondly, the remainder of it groweth unmalleable, which hardly can be helped. Thirdly, elevated minerals are burnt to a compactneſs, which if not done, would prove very advantagious in the After-work, and chiefly they would be very uſeful in *Medicina*, being naturally prepared thereunto, which is the reaſon why many in their After-workings labour in vain, taking other improper minerals thereunto. For that *foſſile Vitriolum* at *Goſlar*, where neither ſilver nor lead groweth in that Mineral, where it is prepared highly, copper may be made of it without any other addition: that Vitriol affordeth an oyle alſo, which perfectly cureth the Gout: if all theſe good qualities ſhould be burnt away with the ſilver, were it not great damage? Therefore I take ſuch a metal which attracteth breath, and when the unbreathing or exhalation is ſtronger, then is it a living metal, becauſe a lively quality is in it: for breathing things are alive, and breathing is compared unto life, ſuch metal like a breath, groweth as a child from ten years to ten years, even ſo this metal groweth, till it come to its perfect ſtate and body, afterward it getteth another name, and conſequently here muſt needs be obſerved a great difference in their working, and are aſunder as much as a live thing differs from a dead one, which ought to be taken into conſideration, becauſe this diſtinctneſs being obſerved, affords a neat and pure work. Hither belong all mixt oars, which at ſeparating are parted aſunder and not before, (as the uſual cuſtome is.) As in *Hungarie* there is had every where gold-ſilver (that is, in it there is gold) which in its colour and ponderoſity is pure, hath loſt nothing, and is ſtill in its working qualitie, and if it had not been interrupted, and digged up unſeaſonably, then that ſilver would have been turned

to pure gold; that silver may easily be brought to a *solar* perfection, and in it self is it better to be used for *payment*, and is of better use for cementation. In like manner the copper at *Mansfeld* is good for it, and proveth much better in the work, than other copper, for it wanted but a little, it had been burnt quite into silver. The best quality of such copper is that they are of a deep colour; they have not lost that, as usually *electrum's* do. But this is to be noted, such oares are of that quality, that the bigger part of the body hideth the lesser part in melting, it is not seen, nor felt, except at the washing and parting, there it is seen: whilst it is yet among the earth, it is a breathing oar, and is of such a compound, as you heard: you may confide in it without a proof, though the cake of it be of silver colour or of a copper colour, This is it apparent, how Nature augmenteth a metalin body, protruding it upward from below, and that which is neathermost, is thrusted toward that which is uppermost, in a marvellous subtile way: so dead bodies bring still more to it, making it heavier in the mercury, then joyneth the nourishment also, which are the prepared minerals, affording their tincture, like good food, which breeds good blood: hence *flores mineralium* have their existence: if you cannot learn their off-spring in that way, there is no other nor better way for it. For this is the true tincture, and not that mouldy or grosse *album* or *rubeum* so called, where such highly ming'd oares or transparent veins break, they may be cryed up for an *Electrum* but improperly called so: for the colours glitters so purely therein one among another, like in a *Chrysolithe* or trasparent *Amber*.

CHA

CHAP. IX.

Of expiring metal, or of dead metal.

METals have their ſet time as well as all other creatures, they decay and dye when their appointed time comes. For when Nature hath brought the metalline body unto *Sol*, then by reaſon it wanteth nouriſhment, and is ſtarving, then it comes down, gets a ſtronger exhaling, and the attractive breathing turns to an expiration, & aerial breathing brings it to the fires-breath. If the *expiration* groweth ſtronger in a metal than its *adſpiration* is, then it deſcendeth by degrees, and decayeth, and then is it called a dead oar or metal; for ſtill one external body or other departeth from it, at laſt in one place or other it maketh a totall *egreſſion* with its breath, life and ſeed. This breathing is known by the *particular Rod* of each; this alſo aſketh a particular place and work, becauſe great gain is afforded both by this and by the living one. Conſider it well, a metal, which deſcendeth from its perfection into another body, it is like when a man loſeth his lively colour, and at laſt his body, that is its ponderoſitie, and then the gold turns, not to a goldiſh ſilver, but to an *Electrum* that is, to *Sol*, which hath loſt its tincture. This is a great piece of proof, to diſcern ſuch ſilver-gold from true ſilver; in its gravity it is found heavier than other ſilver, retaining the body, and loſing onely its colour, or tincture.

It is a greater ſkill to reſtore a tincture to a dead and dyed colour, and to make it fix. At ſeparating it keeps the quality of *Sol*. The like condition is red ſilver in, which hath loſt its colour, making an incorporation and union with copper, ſo that it quite dyeth in its body. To get this ſilver out of the copper, and reſtore its peculiar colour, is a great skill, which Melters are ignorant of, be-

longeth meerly to the Chymick Art and its Laboratorie. How many ſuch *Electrums* are bought for ſilver and copper? the Buyers thereof have great gain in it. Of the ſame and the like condition are other metals of. Is it not ſo, all iron in *Hungarie* is brittle, what is the reaſon? becauſe copper is in it: if that be gotten out in that artificial manner, as it ought, that iron proves ſo hard, that no ſteel is comparable to it? Out of that iron are made Turkiſh ſwords, (ſabels) mayles, which no weapen or bullet can enter or break; theſe mayles alſo are not very heavy.

Note, the *lubricum* at the deſcending of mercury, muſt have room, from ſlippery things eaſily ſomewhat may be gotten ſooner than from hard things: ſlippery things leave alwayes ſomewhat behind; the ſame they do with their tinging bodies, putting them off ſtill ſo, that in the aſcending in their *Volatile* they aſſume the body, and elevate it.

Note, if you have any material in hand, and in your Afterwork you would know whither you muſt keep to the *Lubricum* or *Volatile* (theſe two muſt be thy help.) Then your ſtuff muſt be prepared either the ſlippery or volatile way: if you will have a body either aſcend or deſcend, take notice of the flux in the metal: ſlippery ones are more open than the hard ones. When tinctures begin to depart, which are a ſtrengthner to, then the ſtuff groweth more fluid, comes cloſer together than in the quick metal.

CHAP. X.

Of pure or fine Metall.

WHen a Metal, be it in the aſcenſion or deſcenſion, is in its ſeven *Syſtem's* or conſtitution, then it reſteth or endureth, till it comes into another body. If you meet with ſuch oar, it yields the pureſt metal, that may be had

the world: our Melters call this Super-fine. But our uper-fining, which hitherto was in uſe, is an impure work regard of this: for in the clarifying, if it miſſeth but the aſt grain, then is it not yet right. Such metals, as may ſily be conceived, is pure good and malleable, loſeth othing in any work whatſoever: though all metals may be ade ſuper-fine, yet none can be made finer than gold is, hich no element is able to touch, to take any thing from , or to turn it to a *Glimmer* (*Spolium*) or cats-ſilver, of glittering quality.

Silver at *Marychurch* in *Lorrayne* is more fine then others. uper-fine is called that, when a metal is pure and rid of s excrements or droſs, which may eaſily be taken off, and indereth it not in its fining. In ſilver Myne-works there re often found ſuch natural proofs of pure and fine oar, hat it might ſpeedily be digged and broken, though it uſt be melted again by reaſon of its *Spolium*, or by reaſon f ſtrange colours and flowers it hath robbed, yet it eaſily ay be performed, which ſerveth afterward for an inſtructi-n, how Mineral-colours muſt be obtained, as *Azur*, *hryſocolle*, though they ſtand in the Mineral-glaſs: ſuch co-ours love to be in ſuch pure oar, but are not ſo ſoon inocu-ted, unleſs it be in the *Sude* or coction, in which the metal very pure, and yields more naturally the mercury of the ody, be it in the aſcenſion or deſcenſion, aſſumeth then nother body. Hence is it apparent, how the ſame ought o be proceeded within the artificial After-work, out of ne body into another, how the body, in which it is, and om which it muſt be had, ought to be prepared, namely, muſt be made pure and Super-fine. It appeareth in the talian Gold, eſpecially in that of *Wallachia*, in which it is oſt pure; how that mercury of metals puts off his body, the mercury of the body come from the mercury of the etal, puts the gold together into a cloſe body and regu-s, and it is ſeen in the gilding, how firmly and cloſely ſticketh, wanteth but a ſmall matter of an augmenting uality, its *Spolium* is onely obſtructive thereunto: it is of

a transmuting and elevating quality, if the other body b
awakened also: for a body which is between awaking an
sleeping effecteth nothing, it must be awakened wholly
if at the on boiling of a metal, as of that Italian gold, b
but the least impurity, that is, a heterogeneal part, it coul
not be brought to a compactnesse, which is seen at gilding
Therefore you must give an exact attention to learn to un
derstand what the *prima materia* of metalline bodies is, an
how their *Elevation* is either obstructed or augmented
how homogeneal things are brought to a body. It is ap
parent in the mercury of metals, how close and compact
stands together in the flux, which flux cannot be take
from it: purity is the reason or cause of that compactnesse
being there is no other metal mixed with it; assoon as any
metalline body joyneth with it, then is it disjoyned, be
what metal or body it will. Hence it doth appear, how
metals are brought to rest from their labour, namely, if the
be first pure; for into pure matter may be brought what
intended for it; which appeareth in the mercury of me
tals, its purity is the cause why it doth not appear to th
eye, but onely in its flux or hardnesse. The mercury o
metals is the flux of the mercurie of bodies, that is, whe
water comes to it, or the mercury of metally bodies is com
into the water instead of the air, which otherwise is in th
water: take it into consideration, what manner of skill
required to get winde or air out of the water, and to brin
another mercury into that place, if you get the air, which
in the earth, out of that earth, and in its lieu you get in th
mercury of metalline bodies, then you have a Mercury
Coagulato; endeavour now how you may coagulate it, bu
not in the ordinary, common, and vulgarly known way
Bring still another mercury of bodies instead of the Marin
water into that water, then you have a fair pearl, take th
same mercury of bodies, reduce it to an earth, which mu
be pure, instead of the air then you have a pure jewel
pure as may be had from that, earth is in its colour, or yo
may put one to it, which you please, it is a thing feasable

The

eſe and the like pieces are afforded by purity, all which e work of nature is a leader unto. (Men that caſt ſo ma- foul aſperſions upon Philoſophers are unworthy and not beregarded) nor credited, what they can foame againſt eir rare and glorious inventions about the three princi- es, from whence all theſe things have their Original. ake trials of it, you will affirm to be true, what I have id.

CHAP. XI.

Of impure Metal.

There is found ſtore of metalline ores, but few of them are pure, and few there are that break or grow one by the other; therefore theſe muſt be ſeparated and ſpoken of apart: The great work & expences which their cleanſing requireth from their groſſeneſſe let Melters ſpeak of: eparating hath been invented, at which ſome good things f the oars do ſtay, the reſt flieth away, and their fining is uſeful, eſpecially when oars or metals are in their aſcenſion, though it be chargeable. But to find *Electrums*, and bring them to good by ſeperating, differs from the former fining, and requireth a ſingular way of melting. Cunning and ſubtile Artiſts may pretend to get ſilver out of iron, (I believe they may, if there be any in it) as they do in *Sweedland*. *Oſemund* alwayes containeth ſilver, which is onely off driven, and calcine away the iron, and thus they cheat people: can they do the like with the iron which breaks in *Styria*? no ſuch matter. Therefore take heed of ſuch cheaters, and take notice that nature loveth to keep her own wayes orderly, and keeps together two and ſometimes three ſorts of oars in their aſcenſion and deſcenſion, whereby ſhe intimateth a way unto the After-work; but men in their fancy think upon other means, though to no purpoſe.

View

View all the Mines which are in *Europe*, you will finde no other oars but impure ones, that is, a mixture of them, for their nature maketh them, as much as I ever could learn; if you can ſhew me the contrary, I will aſſent unto thee, And this is the ſecond Argument, that metals are in their aſcenſion and deſcenſion unto perfectneſſe: if each had its peculiar work and inſtrument, then men needed not to take ſo much pains in melting, to ſeparate them. For it is a difficult work to joyn weeds and ſtones, becauſe theſe are heterogeneal, and are of differing matters: but the other joyning ſoon together, require ſpecial working to be ſeparated; therefore view exactly the bodies two manner of wayes, which is no ſmall inſtruction. Firſt, in what manner you ſeparate the aſhes from the fumes or ſood, this miniſters already a twofold ſeparating of metal, the earth from the tincture, there you have a twofold ſeparating, and ſo forth. Secondly, take notice of the Flux, to drive the cold fire with the warm, and the warm with the cold, then you will be able to ſeparate the bodies from *Mercuries*, then you have already ſeparated the metals without loſſe and damage, uſe thy ſelf exactly to it, and be careful in obſerving their names, not regarding the Miners expreſſions and terms, for the names they give to oars are falſe: for thoſe, which build and dig after clefts and paſſages, have their names of their bodily matters after the ſorts of the minerals, and are diſtinct therein. But you muſt call them after the ſorts of the ſeven bodies, and learn to prepare them; this work is of greater utility. Men are at great expences to get corroſive waters, to get aſunder theſe metals, they do it alſo by way of melting and caſting; but ſuch waters add great poiſon to the work; it is a better way to do it with *Lixiviums* or ſharp waters, which are not ſo poiſonous, learn their preparation. There is another kind of impure oar, of which I made mention here and there, which contain Myne-ſlacks, you may read of in the *Chapter* of the Cinders, but there is a difference betwixt the cinder and the ſlack, for ſlack are more corny, yet that alſo turns at laſt

to cinders. Theſe ſlacks are the cauſe of the cold fire, cenders cauſe the warm fire, or the *uredines metallorum*: ſe cold ſlacks are hardly gotten off from the metal, be-ſe they come from the cold flux fire of mercuries; alti-e: for as the cinder comes from bodies; ſo are theſe cks of mercury; it is ſeen, when you will have ſlacks of er matters then uſually they belong thereunto; then the rcury of bodies is rouzed, which by the work is no-ing elſe but a cloſure and ſtream; for if you can conve-ntly get away the ſlacks, then you may perform and ac-mpliſh ſomething elſe with the fire of mercurie, and it is ither uſual nor artificial to deal much in cold fire: ſome iners call it *Miſpuckel*, *Nodus æris*, that Latine name they t upon: it is true, it is very hard knit together, it is dif-cult to dig it, and to make its oar to good, and Antimony ſo is hardly gotten from other metals (except from *Sol*) ithout damage: however, with advantage it may be done riouſly, onely you muſt be expert in *Antimonie's* quali-es. For they belong together and are joyned, as tin and ad, *Wiſmuth* or *Magneſia* among or betwixt iron and cop-er. This is a good direction, and is ſufficient for ſuch, ho know what belongs to melting.

CHAP. XII.

Of perfect metal.

WHo could tell what gold and ſilver were, if they were notknown in their perfection, for when they are per-fect, it appeareth, when they have their colour, their weight, their malleableneſſe, their flux and hardneſſe: and this per-fect metal nature hath produced compactly and purely. uch perfect, pure, and compact gold is found in *Hungary*, in the white marble, which preſently may be broken; as alſo ſilver, copper: the difference betwixt the perfect and

pure

Pure is, becauſe metals are not pure before they are p
fect; and ſo there may be a perfect oar, which is not pu
which defect is found in many of our metals, which co
to their perfection aſſoon as in any other Foreign parts, b
in their perfect purity they are defective ſometimes. Th
is to be noted by this metal; a body muſt firſt be perfe
or brought to its perfection, before it can be fixt; and
is of great concernment to know rightly what fixedne
meaneth.

A body which hath its due tincture, weight, and grad
ation, yet it hath mixed other obſtructive impurities, he
comes the work, and nature begins to copulate theſe tw
tincture and gradation brings the metal into a purifying
this purifying is fixation; for pure is as much as fix. An
note, that the ground of the firſt is the body, which is
ſecret, into that I muſt bring the tincture and gradation
well as I can, and take the tincture from *Sol*, which is
thing feaſable: then is it an *Electrum*, which is a wa
ter; for in water it abideth, then I take its ponderoſity fo
it, and bring it into an *Oleum* or into a *Sulphur*, the body
remaineth ſtill, for in the aſcenſion Mercury lyeth the foun
dation of the body, as an *Embrion*, to it comes pondero
ſity, which maketh it formal, then comes *Lubricum*, after
that comes the *Volatile* with the tincture, and perfecteth all
the reſt it hath need of to its perfection. Why doth reaſon
play the fool in deſpiſing the wayes of nature, not obſer
ving her courſe? For behold how wonderfully ſhe bring
eth redneſſe into copper, turning it into braſſe, but is not
fixt, becauſe it was not her intent; it is a meer colour
which all other oares eaſily imbrace, but is not fixt, which
colour is eaſily driven away with wood and coal-fire. There
fore is it a thing of great concernment to learn rightly to
know the bodies; for at diſſolutions the property of a
pure metal is known, what its tincture, body, ſalt and
ponderoſity is, eſpecially if exactly be conſidered the ana
tomy of all bodies after the Chymick way, how curiouſly
and properly are they anatomized: we call the immature

ſpirit

a ſpirit of mercury; the perfect tincture we call an
na or Sulphur, the ponderoſity is called the ſalt or bo-
for the after-work confirmeth the ſame, that that fixa-
doth not onely hold in the fire, and all corroſive wa-
eſpecially that of *Saturn*, which is a precious one,
e then other aqua forts, but better in the malleableneſſe
hout the *Quart*; it holdeth alſo in the cement, becauſe
omes out of it. Therefore it is to be admired, why
talk ſo ſtrangely of it, when they know nothing of it,
whence it is, or what the cauſe of it is! But it is ſo,
one hearkeneth to the tale of the other, and know no
ethen they have from hear-ſaying; for they know not
at to ſay, nor how to help what the work aileth, if out
tune and diſordered; and if any fix and laſting medi-
e is to be made, then that metal is beſt, even as a vegeta-
which is come to its maturity. This proceſſe muſt be
erved, elſe all labour is in vain. For how can ye deſtroy
body of a thing that hath no body, much leſſe can you
e the tincture of it, before it comes into the body: a
ture may be gotten from it, but not all the colours of
t tincture: here exactneſſe muſt be uſed, becauſe it is
e greateſt skill to do ſo. One thing more I muſt needs
ak of, thoſe that aime meerly with a great and deep
ging at riches ſhould view Gods myſteries every where,
they compare the Scripture rightly, will finde an inſtru-
ion, that a ſpiritualty is held forth in an earthly thing: if a
etal be brought out of the earth, and out of its *Officina*,
e a man that is ſet into another life, it abideth and liveth
ithout food, is not dead, but is alive; though it doth not
t, yet it reſteth, and may ſoon be awakened: thus we
ope alſo, that in the other eternal life, where there is *Sab-
athum & Sabbotho*, things will be done in a more glorious
ay. God maketh uſe of us here for his praiſe, to make uſe
f metals in that kinde: it will not be for our miſuſe and
iſgrace, but rather put greater honour upon us, more then
er we put upon metals.

CHAP.

CHAP. XIII.

Of imperfect metal.

THe imperfect metal is the wildeſt among all the re
becauſe it containeth all impurities with a confu
mixture. Uſually there is ſet in a work of many piec
which no man yet knoweth what they are, in which y
finde matters joyned, which are prepared and unprepa
of many bodies. Now if you will reduce that matter n
cleanſe its metal, then the unprepared matter muſt firſt
waſhed away, and regard not the matter ſo much as the m
tal, which is yet tender and young in it, you muſt not c
cine it but another fire belongeth to it. This perfecti
conſiſts in nine ſeveral pieces, which muſt be well con
dered; each muſt be handled as it ought; if ſo be, the m
tal ſhall not ſuffer any wrong and damage,

Firſt, conſider well, whether the oar be in aſcenſion
deſcenſion, then you may help its colour and whole bod
for that metal, which is in its aſcenſion muſt be aided in i
Jolium, but the metal, which is in its deſcenſion muſt b
helped with *Spodium*, elſe it goeth away, becauſe it is n
perfected in its due place and *Officina*; and that metal is
a form accordingly. Thus make your proof, and be in yo
After-work the more incouraged.

Secondly, you muſt take notice of the nouriſhment
food, which, as I may ſay, is not fully digeſted, further th
ſame in its concoction, elſe the excrements cannot well b
gotten off, which would be the cauſe of unmalleabl
neſſe.

Thirdly, you muſt take notice of the flux, that which i
fluid muſt be fried: for if both fluxes ſhould be opened
they would hardly be congealed again. For to diſſolv

ew running Mercury of bodies, which *per ſe* are run-
g, would prove a meer duſt and atome.

Fourthly, remember the hardneſſe or fixation of it, in
at degree of aſcenſion or deſcenſion it is, that you may
e thereunto an equal fire of its body: for cinders re-
reth one ſort of fire, and *fuligines* requireth another kind
fire, and calcination muſt have a due fire: then your
ceedings will be right, if you know the proper condi-
n of ſuch bodies, elſe you wrong them, by making it
tle, and flyeth off at a ſecond caſting.

Fifthly, make a true diſtinction betwixt the two imper-
ſtions: from thence this metal hath its name; the one is
the body, the other is of the inſtrument: firſt, take in
nd the inſtrument, and endeavour to help the body in
e preparation, and ſtay its flux or running into another,
d you drive the *Schwaden* or the cuticle of the ſeed;
en goeth the cuticle of the ſeed, and the *Ferch* or
e,

Sixthly, conſider that fire, which nature hath, that you
not incroach or intrench too far upon the bodies: direct
nd order all your work upon the *uredines* or ſoap, joyn it
ith your fire to the inſtrument of the body.

Seventhly, you ought to be inſtructed well about the
ncture of the *Electrums*, that you put not off *Sol* inſtead
Luna, becauſe you are not experienced enough in the
eeping tincture or colour, which you are to awaken in the
ſcenſion, or when in the aſcenſion you are to ſtrengthen
nd to keep them. Painters have a term in their profeſſion
hich they call elevating and ſhadowing, the ſame you
uſt apply here to bodies, when they are in their perfection:
herefore anatomize the bodies.

Eighthly, we ſee Limners to mingle their colours
ith water and oil, and ſo carry them on, you muſt
arn a due preparation of the water, to imbibe the colour,
hich is a metalline water, whereby you corrode with not
eſtroying the colours, which you intend to have, if you
ake uſe of any other water beſides this, then all your la-

bour

bour is in vain; cool with oil, then it remaineth pure, a
thus you have much strengthened the *Folium*.

Lastly, take notice that the metal be straightened so, t
it look for no more food. All such things belongi
thereunto you finde enough by this instrument, or not
off from it; or else you may bring it easily thereunto:
will be but imperfect, therefore put your help to it, y
have natures half work for advantage, with great pity
hath often been beheld, how such noble and pretious i
struments have been consumed in fire, which could ha
been for several good uses, the workmen in their carel
ness not regarding them. All other metals belong un
this: for very seldome is found a whole perfect meta
which should not want one help or other. He that is a
quainted with these will perform these works with great
advantage and more utili y. For there must be extrem
perfectness, if any thing shall be purged, so that anothe
pure or fix thing be brought in, be it the colour or ponde
rosity.

CHAP. XIV.

Of the Soap-metal, or Metallum Uredinum.

IF our upper Elements could not make a metal to be ma
nifest and apparent to us, who would have undertaken
to work any metal. The great heat and cold which is un-
der the ground is the cause of the body of metal, accordin
to the predominancy of that heat and cold which is in th
body. The deeper the heat or cold is in that body, th
fairer is its tincture; this is a true saying, But what thi
heat or cold is above, and what is attributed to the Planet
above, understanding men must know it.

At first when the *Ferch* goeth forth, and goeth along
through

rough the earth with the ſeed in its firmamental *officina*, en it comes forth ſometimes, as far as its breathing may ach before it be infringed and allayed; it ſtill carrieth me of the pureſt metal, and the ſuperiour elements af- rd their vertue for their joyning: for where the elements e in a conjunction, there they make a body, and force mething from the *Ferch*, then it riſeth and falleth, as it lls, ſo it lieth ſtill, this is the reaſon why the corns are ſo angely faſhioned, they are either round or oval, and ſo me to the metal accordingly, and is found: ſometimes falleth into the water, where it was catcht and overtaken, t moſt of all it loveth to be in the *Uredines* or ſoap, hence t that name. *Soaps* are mineral ſprings, where the metal veth to lie, theſe ſpring from below, and theſe are found metimes wholly gilded over, and they caſt upward taps of ch colour. In this Countrey ſuch ſprings are neer Rivers the foot of Mountains, but in the *Almen* they are on the p of the ſoap as it were upſide down, on theſe ſticketh e *Ferch* which paſſeth by it, or the air which forceth it m it. The whole buſineſſe lieth in the metalline waters they are diſſolved in their ſalts, thus they eaſily imbrace e *Ferch*, or the metal of that *Ferch* and ſeed which it car- th forth, and that goeth for the beſt Tin which is on the p, being of an iron ſhot, which iron is of ſeveral different grees, but here in this place it is not energetical, as being ſtructed by two parties.

First, the water is an obſtruction unto it, for oar muſt give y to water, it is carried away: ſuch ſoap oar is ſeldome und by the *Uredines*, or in the ſoap.

Secondly, this *Scobes* powder or duſt is not in its right *cina*, becauſe it is not in this ſubterranean air and element ere the ſingular *officina* of metal is, and in this manner of ndition are almoſt all the ſoap-metals in *Europe*, but in ner Countreys where there are none, or very few of theſe ther metals, if there be found any of them in the Dam th of the higheſt or uppermoſt metal, then is it another rter, needs not to be related here, becauſe it ſerveth not

or our work. Such metals are the beſt, becauſe they l
deepeſt at the metal; and if you intrench too nigh unt
them with the fire, then they flie away with the *Ferch*, b
reaſon of their tranſcendent ſuperfineneſſe: therefore whe
this ponderous *Ferch* and ſeed is grown very hot in bot
heats of his work, eſpecially in the deſcenſion, then is i
mightily ſtrengthened, in the conſuming it groweth mor
homogeneal to the upper Mercuries of the earth and its in
ſtrument, therefore it doth aſſociate thereunto, and obta
neth a going again, and this is the ground of aſcending an
going upward, beſides or without of the *officina* as much a
is known.

CHAP. XV.

Of inhalation or inbreathing.

IT is a curious work to build after-clefts and paſſages, fo
it ſeemeth a thing to be credited, that in them the brea
ings have more their going in and out than through th
whole earth beſides, but it is not adviſable to take ſuc
fetches about, becauſe there is a neerer way unto it, name
ly, unto the metals, as if one would goe to the well, and go
eth all the ſtreams down, through and by all the ſpring
whereas there is a neerer way to goe the foot-path, the ſam
condition it hath with the halations and breathings, becau
the fumes and vapours lie therein, and are obſtructive rathe
to the breathing, than helpful. Therefore look not ſo muc
upon cleſts and paſſages, but rather upon the halations o
breathings, which keep their ſtroak throughout the earth
becauſe the ſame doth not hinder its courſe, as men ma
deem. For we muſt know that the oars do breath onely un
der ground, and theſe breathings are orderly diſtinguiſhed
This is a remarkable thing, that oars breath from belo
wher

ere they are, and this is the difference betwixt the hala-
n, vapour, fume, or breath, which goeth oblique, the
s way, lateral way, or afar off. Therefore here is to be
ken of that inhalation, when it goeth in its own strength,
at it sheweth and signifieth, the fume is sent unto the me-
from the superiour *solar* rayes, from thence she may
e what she will, and what she hath need of for her susten-
ion, that bringeth the nourishment, and driveth all down-
rd to the metal and the lower planets, but no farther than
on the earth, but though the Dam earth *per cutem terræ*,
re the oar or metal receiveth the inhalation, which ariseth
m the work, maketh use of it: for it is manifest that the
ments cannot reach deep into the ground. Seeing the
lations are invisible, whose being cannot be seen in them,
hans breath can sooner be discerned and seen, than the ha-
ion may; which may be known by a *Rotten*, when a me-
worketh, then it breatheth, which breath it draweth a-
n, and so forth: then the Sun must come in to help, for
the *Systeme* is at the inhalation, which must be known ar-
cially, there is the purest earth, from whence man is ta-
n, as some ancient writers do conceive, which earth con-
neth many hidden vertues in the afterwork of Metals.
is inhalation serveth chiefly for that purpose as you heard,
draw, swallow, and take down the food into the body. For
u must not think, that she lets it lie in the body, after she
h brought it in, but it is a *Vis retentiva* to keep that fast,
ich it drunk in, and to that end she prepareth in that
ole journey from that place where she receiveth or bor-
weth of the Sun, which driveth down all ponderous things,
we see by all such juyces and saps which are driven down-
rd; in this drawing down it hath this quality, what saps
juices it taketh, the same sink down deeper more and
re, and sublimeth them the more highly into its *flores*.
t this I call *flores*, when it cannot sublime any further,
d brings it at last to a garment or body of a metal.
He that knoweth these flowers rightly, he hath learned
nething of nature, and he that knoweth of what they are

made, he is come yet further; but ſuch flowers are mad naturally of mean ſtuff, which worketh by a threefold fire among which the inhalations fire is not the meaneſt, but th chiefeſt, becauſe it is the next unto perfection. But th breathing is more a fiery aerial heat, than it hath of an fire, becauſe it flameth without any kindling, otherwiſe i would combure the nutriment in the *officina*, ſhe conceal eth rather, keepeth things together, and ſtrengthene them, it expelleth humidities and vapours; and conſe quently it cauſeth thoſe evil vapours, fumes, and breath which poiſon the whole earth below, and are the cauſe o many dangerous diſeaſes, as it hath been known.

CHAP. XVI.

Of exhalations or out-breathings.

SEeing, ſtirring, and moving, muſt be continually at th metalline work as long as the metal attracteth, and e ſpecially the in-moving or taking into, hence the next in halation of the living oar muſt be ſtronger, therefore Na ture affords ſo, that becauſe the halations can come no fur ther in the metal, becauſe metal is the end of the work un der ground, that then the exhalations muſt draw on, an muſt turn into the metal, the return of that metals breath ing from below into a true natural breathing of metal groweth ſo ſtrong, that it kindleth, yet without a light o flame, but gloweth without a flame or light, and purgeth that which is to be purged in the work, not onely in th work in the *officina*, but in the whole matter, till ſhe hea veth and protrudeth the pure atomes of the earth, whic the Sun glorioufly diſſolveth again into juyces; for the a tomes are the flowers of the terrene-ſalt, ſhe cannot indur them, neither are they uſeful in the earth, but muſt be diſ ſolved again in the upper air; but this exhalation, thoug

t be alwayes about the metal, yet is it apparent in its *Rot-*
en, or *Rubedo*, what the oar doth, then the breathing ſeizeth
n the *Rotten* or *Rubedo*, and kindleth them, then is the
netal in its decay or decreaſe, and is a dead metal, and moſt
f the fire goeth forth, which kindleth this *Red*, and the
old ſtayeth by the nether metal, which groweth predomi-
ant; hence we ſee what *uredines* are able to do, when
hey are predominant in metals, then the cold gets the up-
er hand, and diſgraceth the oar, bringing it as low as lead;
ut if heat get the upper hand, then the metal groweth
igher and higher, and more lively. This is the difference
etwixt the heat of fires, which is called *Uredines*, the
ehicle of that heat is the inſtrument or matter which af-
ordeth the place of it. For *uredines* are the cauſe of ſome-
hing, but fire deſtroyeth it, and the *uredines* may be with-
ut the fire, and above the fire. The moſt ancient Philoſo-
hers call it *cæleſtes & infernales vires*; for it is apparent in
old, that fire cannot prevail againſt it, but onely againſt
he flux of it, and cannot conſume it, and the Mercury can-
ot hurt neither, only he bringeth hardneſſe unto it, which
good, but to what purpoſe? for he is not turned to any
lver; both theſe breathings, upper and nether, in and
ut-breathing comes all to one, and is not onely its quality
o ſhew and make known the metal and oar, but paſſeth
hrough the earth alſo, to keep them from turning into
ones, to ſtay and keep them porous one upon another,
nd to make them pure: for it purgeth the earth, as the *ſu-*
er breathing above doth the air, and as the ſame breathing
bove bringeth and cauſeth winde, miſt, rain, hoar froſt,
ow, even ſo the ſubterranean breathing cauſeth vapours
mes, breaths, ſaps, minerals, ſoaps, &c. and bringeth forth
old out of their ſeed. He that underſtandeth theſe ne-
er, upper, and other meteors, he may make all manner of
ick After-works; For Art treadeth into the foot-ſteps
f Nature.

CHAP. XVII.

Of corruſcation, or of adhalation, or to breathing or glittering.

MIners ſeeing this breathing aſcend by night, like a flame, they count that only a breathing, and none elſe which *per ſe* is not a true breathing, but only a *corruſcation* for it burneth away the excrements, not wholly, only ſuch things that are naught and poiſonous, purgeth the air from the ſame ſtink; for where ſhould the cuticle of the ſeed get out, if it ſhould not be carried forth, partly by this flame of fire, and partly by the water? For this ſtink weakeneth the oar mightily, eſpecially it ſpoils its colour, whereas it may eaſily be burned or waſhed away, before it groweth to ſuch a ſtink, be it in *foſſils* or liquours. This breathing or gliſtering ſtrengtheneth the cenders, it toucheth them not in a way of heat, but in a way of fire, and is not an up-boiling, but a burning unto.

Seeing this ſtuff which this corruſcation ſeizeth on, is found often in a place where no metals are, therefore is it very deceitful, however commonly and for the moſt part of a metalline breath. For note the metal never affords or caſteth any flame, neither doth it conſume in burning, but flieth away and vaniſheth, you cannot know which way it is gone; therefore theſe *exuviæ ſpermatis*, or huſks of the ſeed, is a greater infection, and plainer evidence, that there is an oar at hand; becauſe it maketh many glorious things apparant, which the fire ſeizeth on, it muſt not quite be melted from, its outgoing is a ſigne that it doth no good by the metals, neither can it ſtay with it, unleſs it ſtick cloſe. Here you may obſerve again, that fire doth not good to metals, but a warmth which doth not come from fire, as a na-

tural

tural heat is in man without fire; for where are the coals which nature useth for oars, yet is it hot? where is there any better blast to make things congeal? A cold without a frost is another matter, as it appeareth in Pearls. I call it *Vredines*, as a warmth without an heat, yea, this heat and frost causeth a food unto fire, it cannot indure it any where about it; therefore if you bring a metal into its heat and cold, then you have already a ground for the Afterwork; you have little learning or skill, if you do not know so much.

CHAP. XVIII.

Of Folium & Spolium; *or of the* Schimmer *and* Glimmer.

THe second or other thing which apparently shews and distinguisheth metals, is the colour. The condition of colour is this, that they are not so discernable, by reason of their darknesse, in which they naturally are, they are elevated and brought to a *Folium*, or are exalted through a *Folium*, as an obscure and untransparent *folium* doth the same in a *lucidum & translucidum corpus*, the same must a transparent *folium* do in a thick body, as metals are an *opacum corpus*, shining like the moon with a borrowed light into the body, and the *folium* giveth it forth out of that body.

Such a *folium* or glitter may be made artificially, but nature sheweth that it may be had from a *Volatile*; though it be true, that that *Volatile* may not be had, unlesse in its seed and bodie; yet it is soon extant with the body; for he that knoweth not the condition of the *folium*, he can neither in the flux nor congelation bring any oar or metal into its true tincture; the condition of this *Folium* is, that

it is as thin as any leaf in the world can be, of these leaves is compoſed a metalline body.

Counterfeit Chymiſts buſie themſelves very much with their *Stratums*, *Superſtratums*, but here is it naturally thinner than beaten gold, and this is called *opaca perſpicuita*, an in brought leaf, not gilded in, or ſilvered. Here lieth a curious skill for tinging, with this leaf, if brought into the *Glimmer*; one knowledge is the cauſe of another, and as it is ſeen in a glowing and glittering ſplendour, that there is no *exuviæ ſpermatis*, or hull of the ſeed at hand, neither may it be known in any *folium* or *ſpolium*, by its *ſpeculum*'s or night lights, to prepare that leaf and *ſpolium*, which ſoon doth loſen and free it ſelf, and this is the chiefeſt thing, for it goeth off with the worſt poiſon, and comes on alſo, and muſt ſettle and reſt.

CHAP. XIX.

Of fuliginous vapours and aſhes.

TOuching the white ſoot of metals, which is a precious garment to ſilver, if onely brought into Mercuries, wonderful to behold, that the corruption of metals and of the firſt bodies ſhould afford the higheſt and the uppermoſt turn to be the lowermoſt, where theſe ſoots are found ſurely there is metal at hand alſo; but fair and more natural is hardly ſeen, than there is in *Styria*, where they make good ſteel of it. In *Wallachia* it breaketh or is found neer ſilver, and this is the ſureſt thing in the metalline work, as well in the Natural, as in the Afterwork, which ſeemeth moſt incredible unto the people; and again, that which is moſt uncertain proveth to be moſt certain; the reaſon of it is, becauſe they know and underſtand it not better. Miners have in their clefts and paſſages things hanging and lying, in which great matters might be had and found, but

require

equire great toil, and is a dangerous work by reaſon of heir poiſon. Though the Nalation and breathing goeth long, yet it carrieth many things with it, which hardly may be gotten from it, neither doth it quit the pain and expences. Miners call the matter after their way indiſcreetly and inconſiderately, as the greedy Alchymiſts ſuppoſe, that when men ſpeak of the mercury of bodies, to be the mercury of metals; or the ſalts of bodies, to be a ſalt like othet common ſalt; Aſhes of *Saturn* are ſeen here neetly, before they come or goe any higher, and before hey do turn unto ſilver, for ſoon do they imbrace *Antimony*; the ſame the congealed water or coagulated *Saturn* hath likewiſe, and is a pure proof to all metals, and groweth deep.

Then there is a pure Wiſmuth, which is groſs, containeth a congealed water of Saturn, which is found alſo with great gain about metals, when they are reduced to their firſt matter, then it aſcendeth into a glaſs metalline work, and the aſh-work ceaſeth. Chymiſts in old times, and now alſo made themſelves very buſie with their ſalt, to make all bodies potable thereby, having reduced them firſt into ſalts: but here is an *album* out of aſhes, which aſhes afford ſalts, which is but in vain; for aſhes are garments, intimating and pointing at the thing which is clad, and the oar cloatheth it ſelf with it, when it is coming neer the day. The condition of *Potabilia* is otherwiſe, they muſt be brought into potableneſſe, and is done in a clean contrary way than they goe to work with. But theſe are ſerved well enough, that hoe for nothing but for gold; Nature giveth to ſuch theſe garments; it giveth the ſlip before men are aware of, I mean the body, therefore look well unto bodies.

CHAP. XX.

Of Scobes *and metalline water, of the* Schlich *and lie* (Lixivium.)

NAture in her work muſt ſtill have an increaſe and decreaſe, ſome things are coming, and others are going; and as above ground at the melting, and at the hammer metals do loſe ſomewhat, ſo it is under ground. But how theſe ſubterranean decreaſes are diſcerned, which like crums of bread ſhould be preſerved, Nature being provident keeps them together alſo, bringing them unto the day light, that they might be brought to good, and that metal is known alſo to be under that ground by the *Scobs* or alkali which it excerneth, namely, the rocks, ſtones, flints, which ſucked nature drie in her work, theſe are the offals, if empty of metals, and if ſome good oar be in it, then that may well be called *Schlich* or ſliding, becauſe it ſlideth away from the work, it ſtealeth away, where ſuch ſliding is, take notice of it, for it breaks off from the matter in the *officina*, wherein metals are in their work, and perform their office, and that *Schlich* or ſliding is a ſure ſigne that metals are in that place.

So the *Lixivium* alſo, or metalline water is a ſure forerunner of metals, and it diſſolveth ſtill in the work, and looſeneth ſomewhat from the metals, in which there is a *Schnede* and vertue: for as I have ſaid, when I made mention of minerals, where there are *foſſilia mineralia*, there is ſure a Mine-work. And where ſuch minerals are, they ſoon diſſolve into a water or *lixivium*: and this is the difference betwixt the water and the *lixivium*; water affords only the mineral, and the metals allow the flowers thereunto, out of theſe comes a *lixivium*: the effect of this

water

water and *lixivium* is well known, for they carry in a hidden way flowers or tinctures of oars. The cement or *lixivium* at *Schwelnitz* in *Hungary* corrodeth iron into a *Schlich* or sliding; and if that iron sliding is taken again out of the Dray, and is cast, then is it good mercury. There are more of such *lixiviums*, but men regard them not, that water also is a sign of a very pure mineral; for let us consider the water at *Goslar*, doth it not yield pure white and red vitriol? and in several other places there is found good copper, silver, and lead: out of these waters may be had again minerals, as you please or intend to have them, without any great pains-taking. For if a mineral is exsiccated, then it hath no more the strength to run forth, but groweth tough, and is dried up sinking into the ground. There are waters in *Hungary*, savouring of sulphur and allom, which afford store of gold and copper; alluminous water in *Misnia* afford silver and copper; the waters in *Bohemia* which taste of saliter or iron, afford several sorts of metal, except gold. The Mines in *Styria* have their special metalline waters and *lixiviums*, besides other excellent Mine-works, insomuch that the whole Mines are of meer steel, copper, gold, silver, quicksilver, and other things mens hearts may wish for. The salt waters at *Franckenhouse*, do they not signifie that there are curious Mine-works there? which if the inhabitants took more notice of, and were more known, what gains could they not make of them? The more these waters are running, the better they serve for many uses; if they are standing, it is a sign that there are evill and bad minerals at hand? and that there are cide, maters, and minerals that were gone and left behinde in abundance, of sediments and fumes. Take heed of these.

CHAP.

CHAP. XXI.

Of Scoria *and* Exuvium, *of the ſeed & hull of the ſeed.*

THe utmoſt, and laſt decreaſe, and diminution of metals is cinder, which is very good and harmleſſe. I mean that cinder which metals put off by their *uredines* or ſoapes. For the *exuvium* or huſk which the corruſcation or by-breathing leaveth behind, and is like unto a cinder, is another ſort of cinder, like unto that which comes from the forges of Smiths and Melters; for beſides that they weigh their bodies, they cleanſe them alſo, though the lie doth purge the Minerals and colours, yet themſelves alſo do purge, as is ſeen by the cenders which every metal leaveth behinde in the fire, which however are not like unto this. By this cender it is ſeen alſo, that there are metals at hand; for the cenders of Minerals, which the corruſcation cauſeth, are palpable, known, and viſible: Underſtanding Miners know the ſame; There is a metalline cender among the ſlacks, but not known, which is the reaſon why ſlacks are ſo brittle, elſe they would be malleable, or elſe they could be caſt compact; ſome have undertaken that work, but they could not get off theſe cenders.

Touching the *Schwaden* or huſks, theſe do fairly intimate the departing of the ſeed, and of the work of all bodies; for when the hull ceaſeth to work, and hath no more food, neither of the minerals, nor of the bodies, and now the *Folium* is gone into *Spolium*, then it is at ſeparating, and breaketh the band of the leaf and ſeed, which is called the *Swaden* or huſk; it is an extream poiſon, it deſtroyeth all that liveth, eſpecially breathing things; for it is its intent to return thither again; therefore to what place ſoever it cometh, finding things that move and ſtir, the ſame it deſtroyeth

oyeth, and it self also; and at last, it returneth to the *ficina* of the seed, helps to glue on and imbibe, and turns be a hand again. Where such poison is, be sure that ere was silver and metal there, but never in that place, here it went forth, and is turned into another thing; for ter the decay of each body, and of its leaf, and after the ff plucking a singular husk, the last it maketh is the fierest; for there it lieth like a *Speculum* upon the water, and asily turneth into nourishments, which is the reason why turneth so soon to the metals, and so the nourishments re infected contrary to their quality, that it wandereth so p and down is the reason, because it containeth some of he seed and of the life, and is the untowardness: for the eed must have something in which it may lie, which if it e not one of the bodies of the seven metals, then is it such poison or husk, this is the skin wherein it containeth it self, o long till the corruscation forceth it away, which then s death unto it

CHAP. XXII.

Of the shining rod, or of the fire rod.

HE that intends to meddle with rods, must not follow after his own fancie, nor bring novelties unto Mine-works out of his suppositions. For nature indureth not to be curb'd in her order, but men must be regulated according to nature. Concerning the rod, good notice must be taken of the Breathing, & this *Lucens virgula*, or fire-rod is ordered upon the operative & attractive breathing; for if it were strong, though it doth not kindle, yet it doth its office, through & by a heat appropriated to its quality. A great heat in a furnace puts out a small heat, light, or fire, the same effect hath this breathing upon this Rod, which being kindled & stuck in, is put out, no upper air or wind can hurt it; for our upper fire cannot live or burn under ground, for if a light or candle

candle be hit againſt a ſtone or earth, it is put out, becauſe it cannot fall in. It attracteth the nutriment, which maketh this Rod burn, and ſucks it dry. This is remarkable in the matter of this Rod, that it hath an unctuoſity which doth not burn, as the ſeeds husk is, whoſe poyſon put out lights under ground in an extraordinary manner. And the breathing above ground doth the ſame in a peculiar manner. Few miners know this fire, and is the onely means whereby the inhalation is known. This fire-work, thus extracted, is of ſpecial uſe in Mines, and then in the After-workings of ſeverall uſe for metals; of the which more in its due place: to deſcry fire by fire is no mean skill, and the ſubterranean fire can in no other way be maſtered. Ancient Philoſophers have written much of it: how ſuperiour elements make their juncture with the nether, intimating alſo that by the means of the middle, Elements muſt be learned the emergy of the ſuperiour and ſubterranean. For they are ſpirits which joyn the ſouls above with the groſſer bodies below, elſe nothing could have any ſucceſſe within the earth, and for their operation there muſt be a *medium*, a gluten: to tie and bind fire with fire, is a ſtrange maxime, but is a true one: hence cometh a reſerve of fire, which never burneth; all three muſt be together: for the upper is the light fire, and the metal is the flame-fire, and the nether is the burning fire. This we ſhall know at the great day in the other life, where God will ſeparate the burning from the flame, when it flameth; then will the burning conſume Hell, and Hell will ſoon be burned away; neither will there be any clearneſſe, but darkneſs, becauſe God beſtoweth the light upon his choſen ones, which is neither a flame nor a burning; here theſe muſt ſtand together. Be acquainted with its friendlineſſe and friendſhip, make it thy advantage, which is abſtruſely hid, and goeth inviſibly.

CHAP.

CHAP. XXIII.

Of the glowing Rod.

BEcauſe the ſtirring of the Rod is fallen into abuſe among many people; however it is a fundamental way know and to bring forth the metals, if duely and natuly uſed. It is an undeniable truth, as I made mention of fore, that metals do breath, and the ſame breathing is inible; the beſt means to learn it is the Rod, this is the ſon why I call this Rod the glowing Rod, becauſe it realeth and ſheweth the exhalation of metals, which exlation is of a fiery heat, though it caſteth neither flame r ſparks, yet it is of ſuch an heat, that it gloweth in its anner, and brings the Rod into a glowing, which is an fallible ſign that there is a living metal at hand. This od, if it ſhould be more glowing without a flame, there uſt be uſed ſpecial matter, which receiveth that fire, elſe cannot be done with any utility. Concerning that Rod; is a ſtick or ſtaff, of the length of half an ell, of hard ood, as of oak, unto it is faſtened the matter, even as a rch or link is made of pitch or wax: this matter muſt be an unctuous matter, either of an animal, vegetable, or mewhat elſe, which is upon or above ground; it muſt ot be too ſtrong, otherwiſe it ſets the breathing on fire; o talk, wax, pitch, or reſein is fit to be uſed, nor any miral, otherwiſe that breath, mineral, or metal would ſet its od on fire, and conſume it; it muſt be a calx of earth, hich catcheth that heat ſuddenly, and ſmothers in a heat calx doth above ground, being moiſtened, it falls thus o: off from the rod. This lime, burnt above by breathg, is good for ſeveral uſes. But this breathing doth not ize on the unctuoſity or Mine-wax; elſe how could the ourishment of minerals proſper? Miners call it a *Spath*,

a

a true calx of the earth. It is not corroded and ſeized under ground, becauſe it hath too much of humidity. Some call it a Mine *Mermel* or ſubterranean *Mermel*, but is no ſuch matter, becauſe he doth not indure the weather above ground, exſiccateth, and by breathing is kindled to laſt.

The huge Mountains in *Norway*, the ores in *Swedland* ſeize on it and corrode it, they are full of *Spath* or calx, in their glowing they grow hollow; if they were in a flame that land had been conſumed long ago. For as ſoon as the Earth-water comes forth from this *Spath*, and the exſiccating earth cometh forth alſo, then the hidden fire falls into their places.

CHAP. XXIV.

Of the leaping Rod.

WHilſt metal is in its purification, that it neither riſeth nor moveth, then it hath its breathing the ſame as it is of a ſingular condition, muſt be diſcovered and led forth by a ſingular Rod; which Rod is of two ſticks held together with both hands: where there is ſuch a breathing, it lieth cloſe on that Rod, no man is able to hold theſe ſticks together, if that breatheth on them: and if it were a ſingle ſtick, it would break in two, the inner ſide where this Rod is laid together muſt be anointed with Marcaſite, that breathing draweth it downward, even as the Magnet is of an attractive quality, to draw iron; ſo draweth the breathing of this oar, the Marcaſite; becauſe the condition and property of the Marcaſite is to ſtrengthen the breathing of the purification. There is not a better way of Refining, as to uſe to each metal its peculiar Marcaſite; there is a twofold Marcaſite, one above of the *uredines*, or upper ele-

ental heat, and the other of the nether, of this Marcasite ublich or small dust is put to the point of the Rod, the etals breathing causeth the Rod to leap asunder. At mel- ng of oars and metals there must be added a double slack, upper and a nether, that the metal may bleak the bet- r; the like must be observed here at this purifying and fining. The Marcasites, because (especially those above, ot those under ground) carry soap-metal, and are pure, lp the purifying very much; pure ferment put to dow, rmenteth the same quickly; the same condition is in oars, small addition will further their Refining. There is a ge- ral complaint, that Marcasite requireth a great deal of bour, before it can be brought to any good, what is the ason? the true manual is unknown. call that a manual, when Nature can assisted with advantage and skill.

A Manual, what it is.

dde to any meral or oar calcined, which you intend to re- e, that is fit to be added, you will quickly see the effect. could speak of the several Marcasites, of the several oars d metals, but it is needlesse for the after-works; I would t willingly have perverse men be acquainted with these ters; they have it often in their hands, but they do t know what they have; for what the Marcasite of iron? is it not the gnet? and what is it of gold? is it t Lazul? and so forth of the rest. e down into the mine, take this rule ng with thee, then you will come of it more wise than you went wn, and be thankful for it.

The Marcasite of iron is the Magnet or Load-stone.

The Marcasite of gold is the Lapis Lazuli.

CHAP. XXV.

Of Furcilla, *or of the ſtriking rod.*

AS mans natural breath goeth in and out, ſo is the hal[a]tion alſo,& it carrieth all the reſt. Mans breath when h[e] drinketh wine, ſmels not little of it, or after any other ha[ving] ſented food, this carrieth this breath in and out all othe[r] ſenting-breaths out of mans body; even ſo do I compar[e] this halation alſo, with a natural quick breath, which ca[r]rieth all the reſt, that come in the *Ferch* and ſeed. So ther[e] is no other ſtricking-rod for it, but what is of a years growt[h] which otherwiſe is called a Sommer-lath, this the Mine[r] cut off after the uſual way, and ſo in the Name of God th[ey] goe: if it ſtrikes in, then is it good; if not, then his u[n]lucky hand and misfortune is blamed, which is fallen upo[n] him, and thinks that his handy-works are not bleſſed; th[at] out of a falſe conceit men ſuppoſe their own aptneſſe a[nd] diſpoſition either hinder or further them therein, not con[ſi]dering Gods gift and bleſſing; and the moſt of them do[e] not know, after what and at what theſe rods do ſtrike, th[ey] wear it under their girdle, or on their hat-band, keep it i[n] devotion, as their ſuperſtition leadeth them unto, to g[et] their bread according to their neceſſity: God hath beſtow[ed] enough on them, if they knew how to manage their thin[gs] judiciouſly.

There is one thing to be noted alſo, that the ſeveral a[ir] or breathings have their ſeveral operations, eſpecially up[on] aerial things. For Aſtronomers appropriate ſome tre[es] and fruits to the air. The upper air hath the upper part[s] the trees and their fruits, the nether air poſſeſſeth the ro[ots] milketh and attracteth the juyce they yield, becauſe it[s] their alotted part as well as the upper part is allotted [to]

he upper air, where it effecteth the juyce, leaves, fruits, s it is ſeen, that the bleſſing cometh from above at firſt, hich is palpably ſeen in propt twigs, they make the wig and the fruit twiſtingly firm, and this ſap ſinketh in due ime, which is drawn up by degrees by a hot air from below, hich is their food, their work, matter, and all aeriall hings.

Therefore if you take ſuch a rod, eſpecially of a Hazel, r of a Kray tree, whoſe ſap is full, and beareth a pleaſant nd ſweet fruit, it draweth the ſame downward, that the od muſt ſink and ſtrick, it will ſuck out the juyce when he rod ſtands right on its paſſage, this holdeth from above nto this ſtation, where the rod ſtands ſtill, that place they ll the oars ſtation, ſtanding as ſtraight as a line.

This rod draweth the Halation naturally after the ſap ſo rongly, that the rod doth bow to the Halation and to that rth, unleſs it were ſo ſtrongly pinned that it could not ow. It doth not draw obliquely, and ſtricketh neither at e upper nor the lower, but at the middle parr, which is lled the wind, and is good neither for the one, nor for e other, neither doth it breath, thruſting together the eams, making their outer rind, according as it is either ood or bad, ſo it hurteth or furthereth the upper and low- breathing. This diſtinction muſt be well obſerved; the eams and oars run that way alſo. Hereunto are uſed the ps of Almond trees, and of ſuch fruit-trees as do conſiſt a meer kernel, and an hard ſhell; for ſuch ſhels and the hes of ſuch trees, and all that they have, are much aeriall d fiery, which ſerve beſt for the metalline work, and the ſt kindling coales are made of them, and are very ght.

CHAP. XXVI.

Of Virgula trepidans; *or of the heaving or trembling Rod.*

THe breathings driving the fumes together above and below, you muſt conceive, that it requireth great skill to diſcern other breathings from this: the breathings of the upper element are jovial, and the nether breathings are jovial alſo, the ſame is apparent in their work. The wind alſo is *Jupiter*, he fumeth theſe together, and that breathing can hardly be diſcerned by the rod: this skill is of a high ſtrain: This heaving rod doth ſhew the way, it muſt be made of a metalline lamine, as of ſteel, which muſt be thruſted below the dam earth, at the end of that earth theſe breathings and halarions come together, and the rod ſtirreth, quaketh, which it doth not, unleſs at ſuch a time. The rayes of the inferiour and ſuperiour bodies may not be ſtayed, but onely at the work they do ſtand; for at their breathing they have their aſcenſion and deſcenſion, are not held in their life's going, unleſſe by the matter of this rod there is a knot on that ſtick, and it is hollow like a Cane; this matter of the rod is made of an *Electrum*, drawn from the beſt thin lamins of *Luna* and *Sol*, put into a glaſſe head which hindereth not the breathing, becauſe it will not be hindered, as a veſſel may, made above ground; therefore look how you thrive, if you drive it in too deep, if you take not matter out of the inferiour earth matter, as hath been mentioned before.

The ſtrength you perceived of the ſtricking rod, if there be an aerial halation at hand, you ſee how that rod quaketh for the inferiour aſcendeth and toucheth, and the ſuperiour deſcendeth and toucheth likewiſe, which rouzeth as it were the *Ferch*, or life and ſeed of the metal. The like appe-

ca

CHAP. XXXIII.

of Aurum metallicum; *of the metalline gold, or of the Metalline-bed.*

There is another fatneſſe under ground, where metals grow, neither is it the hull of the ſeed, nor the ſtone *um Petroleum*, or *Naphta*, but is like unto an *uredo* or ne-ſoap. It differs much from ſoap; ſoap doth not rn, becauſe it containeth a hidden Sulphur, not a com-ſtible one, but an incombuſtible one; this is the reaſon y it doth not burn in a flame, neither doth it ſeize on a-other thing but onely on the pure metal, if that ſhould t continue with it, the metal couldnot come neither in-aſcenſion nor deſcenſion, it conſumeth firſt of all in the tal, even as greaſe doth in the animals. This fatneſſe is t far from the oar; when it is predominant it conſumeth metal quite, and evaporateth. Oil is of that vertue, put on the top of a drink, be it what it will, it keeps in ſtrength and coolneſſe: this fatneſſe ſhuts up the oars dy that no breathing can paſſe. Fatneſſe hath a great inity with iron, and is one of its next kinde; of the hich great volumes could be written.

In the County of *Schwartzburg*, at *Wackersberg* there is ore of ſuch fatneſſe, looks like quick ſilver, and ſwimeth nd tinctureth red, like Bole, this colour it took hold on, nd it may be extracted from it, ſome call it a Mercurial ody or a Tin-glaſſe, Lead-glaſſe, Wiſmuth or Antimony; ſeizeth on all thoſe, and when this fatneſſe doth ot turn to a fatneſſe of ſuch metals, where the ſeed predominant, then it turnes to a volatility, and to a reat Robber. This fatneſſe is a greaſie earth, glit-ering like a ſalve, of a red and browne glowing,

as

as if it were Quick-silver or beaten *Talk*, or glasse strow into. In the Rocks of *Bohemia* and *Transylvania* there great store of it at *Goslar* and at *Slackenwald*, even as qu silver or lead oars are; many of them are found here there.

CHAP. XXXIV.

Of Metalline streames.

WHen *Ferch* and seed must part from their work reason of the sediments, be they what they wi and expire not naturally, then the oars turn to stones, whi Miners call *Fluxes*, though they know not from whence they come, nothing can be made out of them, they are f sible or fluid, when melted in fire, but nothing can brought into them, because they are not porous, or no can get into, which maketh them more noble. It is stran in Nature if any good thing be driven out of the body, will not return thither; for if life be gone from man, t body receiveth it no more; but these are things possible God alone. My intent is not here to write of miraculou things, but onely of things natural; I wave the former. is to be admired that the body of dead metals is so fa whereas other bodies which are dead consume away nothing: metals also come into a corruption, but in a lon time their death is like any glass, keeps its colour, especiall if it was of a *Marcasite*, hence are learned the colours *Marcasites*, for green, blue, white fluxes are found therein as metalline flowers have been, which are generated three bodies.

CHA

eth in the clouds, how they move to and fro, before any ſnow or other weather comes, and before the vapours be digeſted, which aſcended; the ſame proceſſe have the halations ſubterranean, before they can mingle with the ſuperiour halations, they muſt be pluck'd off, emalged: if any of them aſcend yet higher, they diſſolve either into rain, or congeal into ſnow, dew, and hoar-froſt, before they part aſunder.

CHAP. XXVII.

Of the falling rod, or of the nether rod.

THat there is a peculiar and vehement moving quality and power in the breathing and halation upward and downward, which may not be ſtayed by any oppoſition, the ſame is apparent in all the vegetables of the world. Rain and great thick miſts may keep from us the ſolar ſhine, but nothing can ſtay this breathing, becauſe it ſtrikes directly thorow, but if it proveth weak in its fertility, it is the fault of the mild air; a ſhot out of a gun, if it is to goe a great way through the air, is cooled. This is the reaſon why the ſolar beames have not that operation under ground, as they have above it, and hence alſo it is that the metalline matter is not ſo fertile, however they do what they can, deſcend to the metal, where they rouze a fire and preſerve the ſame. Thus the Sun-beams muſt effect all in a magnificent and glorious manner, not onely above to preſerve with its lu-cie the lights of all the ſtars, but by day alſo to impart unto the world and men the day-light. By theſe beames it caſts into the earth a diſperſed fire, which is advantageous to the preſervation of ſubterranean things; they thruſt together homogeneal things, and bring metals to a compactneſſe, that they may be had pure above ground, they relie and lean on them; from hence hath the rod its origi-

nal. For at ſome certain time you ſee the Sun draw water (as the vulgar ſpeech is) ſo the beams have that quality, they comfort metals by ſtricking downward. There is uſed a ſtricking rod, above at its twiſt is left a part of the ſtick of three thumbs length, at the off-cutting take out the pith, put ſuper-fine *Sol* into the halation which goeth in, pulls the rod in, where the oar is. The reaſon of it is, becauſe the nether breathing of the air is there, and goeth againſt, draweth this breathing, carrieth it down, and the metal within the rod is pull'd downward, as if it would joyn the ſame with the reſt of that body. Thus the breathings and halations are copulated; the beam muſt conceive on the earth, in which it is to operate, it bringeth no rain to the earth, but the vapours of the earth which riſe, the ſame make or cauſe the rain, ſnow, and hoar-froſt, bring the ſame to the earth, imbibing the ſame therewith; the ſame operation it hath on the ſubterranean vapours, cauſed by the breathing of the metals within; in their aſcenſion it makes them heavy, ſo that they are able to fall unto *Sol*, helping the ſame in its fertile work. Having accompliſhed its fertility of the work, then ſuch metalline rain falls alſo on the metal, maketh it ponderous, moveth its *Ferch* in the *Lubricum*, and draweth the rod down alſo more vehemently than it doth to the ſtricking rod, which toucheth not the metal, but meerly the breathing, which is not yet nobilitated through or by the halation. This breathing might very well be called a fruitful rain, which thus comfortably refreſheth them; it is not a running rain, but onely a breathing which by the deep glittering *Sol* is made noble. It is not ſufficiently expreſſed when ignorant ſimple Miners uſually ſay, that the Sun in her influences worketh gold not telling the manner of it (as I made mention of but now) themſelves may goe yet to School, and learn their leſſon better.

CHAP

CHAP. XXVIII.

Of the ſuperiour Rod.

AS the Planets have not their fixed and certain volution in the firmament, for the which they are called erratick ſtars, the leſſer remain in their fixed ſtations: the metalline bodies are of the ſame quality; for they do not ſtick cloſe unto bodies, but riſe and fall; for that reaſon I compare them to the various motions of the ſtars above, their body is rolling and voluble, led and tinged by the *Ferch* and ſeed, which is for the moſt part of the Suns condition. Planets with the Sun are of a ſpecial agreement *in motu & lumine*, and their body may be ſaid to be *Lubricum & Volatile.*

This Rod is appropriated unto planets which hang their bodies to the ſeeds as long as the great breathing of *Sol* holds ſtill, and ſuffers himſelf to be obſcured, and he muſt ſuffer in giving his luſtre to the earth by rain, miſt, and ſnow, ſo long till he breaks thorow them. So the bodies alſo are corruptible in this upper fire more than the lower in their work. Therefore ſuch a rod muſt be applied which I call an upper rod, that the oppoſite breathing of the reflecting metalline beams which were received of the Sun, and ſtrengthened again may be returned from the bottome to the *Syſteria*, be it as high as it will.

This *Turco* or Rod is a twiſted tender branch of a Hazel, which from that twiſt on the bulk is hollow three fingers length, for its pith muſt be out of it, and the mercury of metals muſt be put in, the weight of three barley corns or grains: this Rod ſtirreth the halation from below upward, this is the condition of this Rod, whereby is known that that metal is of an infirm body, wanting the influence of upper planets, being defective of the Solar heat, and not

of that below, and is the cauſe why *Mercuries-lubricum* in the rod is ſtirred, making it rebound; intimating, that it is unfit for his work, and that another body is fitter. The planets with their influence work more on imperfect metals, than on perfect ones. For the Sun doth not put a garment on mercury of the body, but a certain conſtellation doth it, the reſt joyning in the work, and are found next to it, except *Sol* and *Luna*, theſe meddle not with this Rod. Though theſe alſo are planets, and belong to a perfect breathing, and have their particular rod, as others have theirs, which preſs toward their ſeveral work, they are fitted for not aiming at the works matter, which maketh its principle as the mercury of metals.

There muſt be had a ſufficient inſtruction for to know it. It is thus; a metal is known before it caſts any cruſt, and how deep the oar lieth, and how it may be wrought upon, if I would know whether there be a ſufficiency in that oar, the ſame I learn by the leap of this Rod; if it be a Saturnal oar, the Rod leapeth the more, more than the condition of the body of Saturn is. For this Rod doth not ſtirre the body, but that which is the moſt in that body, namely, the mercury of the body: for it yields good ſtore of it, and may put on eaſily another garment, and be a mercury of metals, and ſo forth.

If in that place be Tin and Wiſmuth, the rod applied leapeth not ſo quick, but more ſlowly than it doth where Saturn is: where a copper or iron oar is, there that rod moveth more ſlowly yet: But this muſt be obſerved, that there is no breathing about metals, unleſſe they be under ground; for when they are there, then are they in their works, whither they be increaſing or decreaſing, they cannot be without breathing then. Thus much of theſe Rods.

CHAP.

CHAP. XXIX.

Of resting vapours, or of their sediments.

MIne-works meet with many natural obstructions, as all other worldly things are subject unto. For all things sublunary are in subjection unto corruptiblenesse; the same happeneth also unto metals; they suffer by their cold and hot fires, that they quite evaporate and expire. As when their vapours and fumes grow ponderous, cannot vapour away upward: where such vapours are, Miners cannot brook under ground.

In a Cellar, where new wine, or new beer is on working, that vapour suffers no candle to burn, by reason of the ponderous *Kho* or fume, which cannot so soon enter the ground, unlesse these fumes be extenuated in their ponderosity. This salm matter lieth on close, is like warm meal, I call it *Caries*, which differs from an *Ostiocollum*, for that is in the Rocks naturally, and dissolves at last into a fire. This doth not so, and keeps still a dry powder, and is heavier than Mine-ashes, which are light, and dissolve into salts, which this meal doth not, but abideth a constant sediment, which is like an unwholsome stinking vapour, choaking the oars, turning them to a rottennesse, being obstructed in their driving above and below.

These fumes are caused, when there are hard rocks, to which fire must be applied, which causeth ill fumes, which being weakened in its rising, lie down in a place, grow ponderous, and increase; for evil and poisonous things will soon gather to an heap. It is seen in gold, being dissolved in water, let it stand a while, and the impure minerals separate from the essence of gold, and settle to the bottome. Excrements of metal are soon brought to that posture; for being brought to a glowing by a small heat, they cast such a malignant fume, which choak men immediately.

CHAP.

CHAP. XXX.

Of weather ſalt, halitus Meluſus.

THe Malignant breathing, as it is generally ſo called, is a peſtilent ſalt, which indangereth not only the Miners, but hurts the oars alſo: for it allayeth or maketh the breathings fall, which are in the oar, being thereby obſtructed in their natural working. The manner of the ſetling of theſe breathings are worthy to be noted. It may be compared unto an Eclipſe, though the beams which aſcendeth keepeth its courſe, yet the breathing ſtayeth it, and will not let it goe about that place; being in that ſtay and condition, its *Ferch* and ſeed parteth; at laſt, through its ſides or walls it ſuffers fluid oars to come in; thence is the original of ſuch fluid oars, of which there are ſeverall ſorts. But this is to be noted; That weather is called a weather, becauſe it is not of ſuch clear air, as it is above ground with us, ſtill carrieth ſomething with it, which is groſſer & hurtful unto man more than the air above with us: for men are not commanded to dwell and live under ground, but if any ones imployment lieth that way, he muſt be contented to do ſo, commit his condition to God almighty; becauſe he muſt indure and ſuck in ill fumes, and get Mine-diſeaſes.

This ſubterranean air growing ponderous, by reaſon of the ſume and water-ſtone, which ſtop and corrupt the croſs paſſage, then is it called a Weather-ſalt: this is apparent when a burning candle is brought in, theſe ponderous ſumes do quench it like water; at laſt, they choak the men alſo. Therefore when that is ſeen and felt, let Miners come out again, for they can do no good there.

CHAP.

CHAP. XXXI.

Of Cos metallicus, *or ſtone-ſalt.*

The air, being of one piece of pure earth, at laſt turneth to a ſtone. There are ſeverall ſorts of ſtones, as here are ſeveral bodies in the earth, though all of them are but an earth. The longer the matter lieth, the harder and better it will be. Such ſtones cannot be ſtirr'd or heav'd, unleſſe by fire, which ſeizeth on the earth, and conſumes it, and turns it to a terrene firmament, as ſcales are in fiſhes, and bones in beaſts. Theſe alſo the Lord will have in his good time with fire. This moved the Ancients to conſume their carcaſes with fire; though fleſh ſoon comes to rottenneſſe under ground, yet the bones do not conſume ſo ſoon, the fire conſumes them being turned to earthſhes.

This ſalt is hurtful unto metals, taking from them their working, without it they cannot continue in their life, but muſt expire and die, becauſe nothing can penetrate it. The difference betwixt the ſtone-ſalt and the ſtone-meal is this; the ſalt heaveth it ſelf, when the ſtone groweth to a hardneſſe, which formerly hath been a pretious ſtone, and the air could penetrate it, but now it begins to turn into a horn-ſtone, when this meal comes to the highth of its age, it turneth to a duſt.

Here is it requiſite to relate the difference betwixt the nether and upper ſtone, which partly is obſtructive, and partly a furtherance to the Mine-work; they may increaſe under ground, but in the Afterwork no ſtone is good, becauſe they have no nutriment, and therefore muſt periſh and be famiſhed for want of food.

CHAP.

CHAP. XXXII.

Of the ſubterranean pooles.

THere is a moſt heavy caſe which befalls clefts, paſſages and ſtructures, called water-pools under ground. For it is a truth undeniable, that clefts & paſſages under ground have their waters, both the day-water and the night-water if once opened, then are they made paſſable, which prove the utter ruine of Mine-works. Therefore my counſell is, not to make paſſages navigable to come to the oars. It is juſt as if one would dig a mans heart out of his body, and he would begin to dig at the pulſe, and ſo along all the way to the heart, would it not be an horrid butchery? There is a neerer path to the well, what needs to make far fetches about. There is a twofold water under ground; the day-water, and the ground-water; the day-water is not hurtful unto the ſtructures, but rather helpful, ſoaking away many things, and takes away many times from the ſtages the ground-water. Let the ground-water be kept out as much as poſſible may be, for it doth hurt, if it cannot paſſe away, neither let it ſpring from below out of its *Catharacts*. Keepe out the fire alſo; for both are hurtful to metals, and to all things in the world, if they play the maſters.

CHAP. XXXV.

Of Creta, *Chalk or ſtone meal.*

WEE ſee in this our air that no ſume or wind aſcendeth in vain, it diſſolveth again into one thing other, thither reſort many meteors; the like meteors th the earth under ground: For the ſume which aſcend- from the fire-halation of the oar, or of the metal, and ords the ſtone meal (*Creta*) wherever it falls or lighteth, grindeth more, and increaſeth abundantly, having a dan- ous ſalt, whereby it hurts thoſe places, where metals , eſpecially when they are in their aſcenſion, hindering ir colour. It is apparent in the flat at *Mansfield*, where ieth betwixt the ſpoaks of the ores, and can hardly be ten from thence, it robbeth and conſumeth *Folium* and *lium*: The ſtone-meal maketh a *Kuff* with ſtone-mar- , turning it to a kind of marble, called the *Potſtone* or *blit*, a double ſtone, and is dark and very firm, it ſtriketh e, being for the moſt part of fire.

Hither belong the *Talks*, but intending to make mention them in another place, I wave them here; however they o are ſuch a meal, and differ from others herein, becauſe inclineth more to a cold fire, wherein it melteth like ow, as the others do, and diſſolveth ſooner into water an into meal, and this turnes ſooner to meal than to wa- r; if it be of leſſe matter than it hath of the ſtone- arrow, then it affords a fair ice or cryſtal, called *Vitrum lexandrinum*, or *Mary*'s Ice, which cannot be maſtred in or fires, but it melteth in cold fires, is very hurtful unto etals; inſomuch, that by reaſon of it Mine-works fall to ine, as it happened at *Stolberg*.

CHAP.

CHAP. XXXVI.

Of Spiro, *or of the Blaſt.*

THe *Spiro* or blaſt in an inſtrument which bringeth right the weather or obſtructed air, otherwiſe all wo turn to ſtone, where it is, and would be at a ſtand there, the lower fire ſhould enter inſtead of the air, and exic teth, though it doth not kindle, if a piece be beaten off it, then it appeareth ſo, and this piece which flieth thus ſide giveth to underſtand, how it maketh the ſtone, & ho Nature frameth the oar and metal: but jewels and precio ſtones are from another off-ſpring out of ſweet waters.

In this inſtrument there dwell together fire & air, whi take their power and matter from the malignant weath where they conſume all ponderous matters through fi inlightening the remaining matter it hath. Make that *Sp ro* or blaſt into a ball of copper, of an heads bigneſſe, ſo der it bright and light, let no air get into it, leave a ſma hole, where a needle may enter, attracting the water whi purpoſely muſt be made and ſet for it: there muſt be had pan of coals at hand, which muſt be kindled, and the ba laid into it, turning the little hole toward the coal-fire, a it will blow the fire forcibly; which being done, it grow eth hot, and maketh the water boil in the ball, which ſu meth and carrieth it forth with a great fierceneſſe, blowi on the coals ſtrongly, and thus it maintaineth the fire b breathing ſtrongly in the manner of a pair of bellowes, dri ven from without: hereby ſeveral good things are effecte and the condition of this ball is, that it ſheweth what ma be done above ground with the like, no uſe can be mad of it behinde that place, becauſe Nature herſelf hath ſuc a blaſt for her fire.

CHA

CHAP. XXXVII.

of Pulſa, or of the Break-ſtuff, or brittle matter.

His ſalt is ingendred uſually by a malignant fume, which the Mine-fire ſhould have; And when the nes be very hard, then there muſt be made a fire of wood, here the fume draweth to the ſtone-fire, and groweth ck, and if the fumes of *Succinum*, and of other things are ned, it turneth then to ſuch poiſon, that the oar muſt be led, elſe it periſheth, for that fume lieth on the oar fuli- nous *Kobolt* which corrode and conſume the oar; there a ll muſt be applied, which is round and hollow, having ole at a bigneſſe at which a quill may enter, it muſt be ſo ſe, that no air may either enter or get out, this ball muſt filled with gun-powder, cover the ſame with cotten- ol boiled in Salpeter, then dip it in melted pitch, which mixed with ſome Sulphur, kindle that ball, let it go down box, or fling it on a *Stolln* or chamber, when the ball th aſunder, it expelleth that fume, not onely by that oak, but with the blow or report the gunpowder makes. ch a ball may be applied alſo to water, and be ſunk in an ſtrument under water, in which noiſome fiſhes are feared; crack will kill the fiſhes that are there; there is a paſt, hich giveth no report, but onely burneth, and deſtroyeth, d heaveth this ſalt; but have a care what paſt you make e of, and have a reſpect to the upper Scaffolds, whither ey be old or new, that they be not imbezled, and your ſt muſt be mixed, ſo that it may do no hurt.

CHAP. XXXVIII.

Of Clathrum, *or of the blank fire.*

THis fire needsnothing for its food, ſhineth in darkneſſe is a ſpecial fire for Mine-works, quitteth the charges applied, more than the expences do, beſtowed upon Ta or *Bromith* work; For oil in ſome places may be had che enough, caſts no ſmoak, deſtroyeth fumes; it is put into glaſſe ball which is put into a basket, to keep it ſafe fro water and ſand, which affords a light to the workme Miners ought to know how to enter their ground for th hight or metalline *Speculum*, which is a ſingular manuall for the metalline breathings, and after-halations joyn a come together, require ſpecial inſtruments whereby the may be known; for where theſe do joyn, and the diurn breathing is predominant, then it exhaleth by day, ſhine out of the earth; Miners call this a metalline breathing true it is ſo, but they leave out ſomething, ſo it is but half breathing; if the after-breathing is predominant, then appeareth by that *Speculum* and light wherein it maketh ſelf known. She is in work with ſomething, and there at hand ſuch a metal; merals do ſhine, though it doth no appear ſo to our eyes, like as rotten wood doth: by da they are not quiet, as long they are working, but there mu be a reflexion of their work, which is this light. It caſt eth no beams, as the day-light or rotten wood doth, b night it receiveth one from ſuch a dark or duskiſh ſhadow light.

Fair and curious breathings are ſeen therein, and tha light of darkneſſe is a light you may ſee by it, he that is di ſtant from it five or ſix yards ſeeth it not, nor canſt tho neither, for it is ſuch a light as is in the eyes of Cats, dog and wolves, which can ſpie thee, though thou canſt not ſe them

m, for there is a light at night as well as by day, which pparent in these bodies, which receive their light from Nocturnal light, for if that power were in themselves would ejaculate beams, which they do not, and exence evidenceth it, that there is a subterranean *ignis dis*-s, a scattered fire.

his light is twofold, the first lighteth, being thus pred in a ball of some fishes or worms, of juyces of herbs, saps of wood, being distilled, and the distilled water beput into it. Take a pure Crystalline glasse, it casts a cus light under ground, if mercurial water be put into it, aduateth the waters made of worms and of woods veighly in this darkenesse, which is called the Light; it be done and used also by day, but much better in subnean darkenesse, in which the fire lieth hid, and must be ed and awakened by such material and instrumental .

he second light is *Speculum*, which receiveth that light, giveth an intimation of such hot or cold fires, which every Clown or Miner understands: for as it shineth in *Speculum*, so kindleth this fire, and is the oar. In s body they are discerned well enough, from whence diseases have their several names, but are not searched . The difference betwixt the ball and the *Speculum* is same with that which is above ground, I can view all members of my body, but not my face, I can behold light, but what the Sun of this light is, which minish the lustre unto it, the same I cannot behold or discern

CHAP. XXXIX.

Of the Gluten, *or Mine-glue.*

He best help and remedy which may be applied to subterranean pools, are wells: for where these break forth,

they carry that water away: a better and neerer is not th the Gluten, to dam up or keep out the day water, that th do not run any farther; this damning hath great utilit it maketh the water not onely ſlimy and tough, but it d veth it backward, that it be ſerved for ſome other iſſue, a be rid of it in that place, where it is naught, and mee obſtructive.

If the day-water be thus ſtopped by a Gluten, that cannot run and gather at the ſink, then that ground-wa may ſoon be drawn away at the ſink; the deeper the ſi are cleanſed, the more theſe ground-waters or ſprings a diverted, and at laſt are turned alſo to day-waters, or m be dammed up, and made run another way, where th may not be obſtructive to the Scaffolds; and where D vings of mils are not had at the ſame places, the Glut may be uſed, then the Scaffolds and Structures in the paſſ ges, cleſts, and Mines may be ſeen, the dams and the Gl ten are the beſt helps hereunto.

CHAP. XL.

Of TRUTA, *or of a Paſt for to corrode the ſto through, or through eating.*

THere is almoſt nothing which is a greater hinderan unto Mine-works, than water is, and where the Glut is not ſufficient to keep it out, and in places where it is ſ in, and muſt be drawn away with lower buildings, as w *Stoln*, or beams and pipes: it is an huge and danger work, to make theſe thorow-breathings good and holdi it coſteth many mens lives, and great expences muſt made, therefore wayes and means muſt be thought upon make wayes through with burning, to make ſuch a ſ which corrodeth the rock, and grinds the ſtone, eatin

ſm

all and thin, that the water may get thorow, and run a-
ay, that the Miners may not lose their lives in that water,
usually it befalls them at such works. This fire corro-
eth great stones in running waters or rivers; it is a corro-
ing fire, a Gluten being made, which is lined or covered
ith combustibles, poured or cast down through a channel
pipe, guarded from water, that Gluten may be effectual,
ough it be under water many fathoms deep, it still cor-
deth further, gathering strength by that, it eateth upon
d burneth, and presseth still lower, it doth not smoak,
eing a running corrosive fire.

There are some saps and gums, which if boiled to a hard-
esse, and mingled with unslaked lime, kindle and burn
strongly, that they corrode the rock, make an hole into,
big and as deep as you will have it, so that the water
ust sink away, there must be set a pipe of wood or of
her materials, as deep as the water rose, and must be
t and sunk to the very bottome, and of this Gluten,
ast or stuff must be put into, let the hole of the
ipe be closed with pitch, to keep out the water, make
all bullets of this Past, kindle them, it eateth down
en out at the *Stoll*, or beams end, the bigness of the hole
ust be according to the Pipes mouth below, which must
e equally wide with that above, when the Pipe is clear-
d, and way made for the water to runne out at the
ole, then all that water-pool under ground will sink a-
ay, and clear the chambers below. This is a cu-
ous skill for to break through rocks, if well con-
ived and well ordered with exact manuals.

CHAP. XLI.

Of the Traha, *or heaving materials uſed inſtead of a dray or ſtead.*

IT is known, that breathing, and halation, and the weather uphold all both artificial and natural things: it is apparent in great Edifices, that the things expoſed to weather cannot hold, if neither water nor winde tied; the great reparations in ſuch ſtructures ſignifie ſo much.

There is a place in *Zips* or *Sepuſium*, called the *Tobſchaw*, where firm ſteel aſcendeth by day, and in that place there is no Mine of ſteel, no inſtrument can get any ſcale from it, but lying in the weather one winter and ſommer it gets a ſcale of two fingers thick. Thus it is apparent, that the weather heaveth alſo a *ſtoll*, or the great beam of metalline body, why ſhould it not lift and heave a ſtone? This appeareth further at the falling down of great ſnowbals from Mountains about *Saltzburg*, and in *Styria*, where great pieces of rocks fall down with ſuch ſnow bals, as big as an houſe is, which heat and cold hath thus corroded and looſened. *Hannibal* making the *Alps* paſſable for his army, poured warmed vinegar on the Rocks, whereby he made them ſo brittle, that they ſoon could be wrought thorow; oil doth the like, if well prepared. *Acetum's* made of vegetables of wine, beer, fruits, are pretious for ſuch purpoſes. *Ciſtern*-waters may be turned into *Acetum's*, if coſted with honey, being made warm firſt; this driveth the fire back, which is in ſtones, for there are commonly *Horn-ſtones* & *Fire-ſtones*, which are made brittle by ſuch means. There is made a *Petroleum* alſo, ſo that you need no ſalleroil, nor any other; no, not *Naphta* neither, drawn from *Oſteinmark*, or calcined flints, ſuch water-*acetum's* being poured

poured upon,& other frighting waters,whereby the hardeſt ſtones are terrified and made brittle. It ſtands upon natural reaſon, that ſuch ſtones muſt be dealt withall in this manner; For behold the *Gluten* and Aquafort, of what efficacie theſe are? Doth it not corrode the *Pumice*-ſtone like Bees-wax, and the *Top*-ſtone like a marble of divers colours. Conſider well the white marble, and the ſliding ſand, in which the Pumice is, you will finde what manner of *lixivium*'s may be boiled from them.

CHAP. XLII.

Of the froſt in Mine-works.

THe greateſt troubles that Miners are put unto is to pull and draw up all the filths & ſtones that are naught out of the Mine-works, that a way be made to come deeper in. Above ground they call it an heap of rubbiſh. It coſteth no great matter to cleanſe, diſſolve, and void theſe rubbiſhes with corroſive wates; it coſteth little, if rightly managed and handled, to diſſolve firſt the lighteſt things, theſe being made riddance of, the reſt may eaſily be voided. That earth under ground muſt not be look'd upon, as that is above with us, adorned with graſſe, for under ground there is leaſt of the earth, there is a mixture of all manner of things, as ſalts, juyces, minerals, ſtones, the leaſt part is earth, and yet that part is the nobleſt; for out of it are made all manner of metalline bodies: There are ſharper things, all of which muſt not be uſed at once; and muſt be effected with theſe, when that which is above cannot be applied to that which is beneath: juyces alſo are eaſie in their uſes for to corrode and make brittle. Sulphur alone performeth the work, which is a poiſon unto juyces and ſaps. Miners and ſuch that are imployed about ſuch works muſt have knowledge of ſuch things, and exerciſe them-

themſelves herein by way of practice: for all particulars belonging to theſe manuals cannot be ſet down upon white and black: experimental knowledge muſt be joyned hereunto, not only a depending from things written.

CHAP. XLIII.

Of the flaming fire.

WHereas there is occaſion for great and ſmall fires in Mine-works, which muſt be learned and applied according to the ſeveral ſorts of metals, and not after the manner of their ſeveral meltings and finings, and the condition of ſuch neceſſary fires muſt be known alſo. To ſet down theſe in their particulars would require great pains, and the writing thereof would riſe to a great volume.: it is the duty of underſtanding Melters and Finers to order and regulate themſelves in their fires, according as each metalline condition requireth, to further and not to hinder their work; and ſo I commit theſe to their further and ſerious thoughts, and to take theſe things into a fuller conſideration.

CHAP. XLIV.

Of Ignis torrens, *or of the roaſting fire.*

THings inclining to aſhes, and ſoot, and excrements of metals, and the *exuviums* or hulls of bodies melters ſuppoſe may be taken and gotten off ſafely in a roaſting or calcining fire, they make a great fire of wood under them, roaſt, or calcine the metal, that as they ſuppoſe they retain nothing

thing thereof, or of ſuch offals you heard of now, they eld their *exuvium*, and copper yields cinders and ſlacks; ut if frightened, then it rubbeth and conſumeth iron; erefore nealing is more commendable, as they do at *ansfield*, a great heap of oar is laid together, which they ndle, let it ſtand in a gentle glowing heat, and burn a-ay that which ſhould come off in that glowing. Metals *Swedland* are healed thus at the heat of the Sun in Som-er, there it runs finely together, and purgeth it ſelf ſo atly, inſomuch that it would be refined, if it ſtaid its me in that heat. This nealing I do better approve of an of the calcining in a fire-flame. There is a twofold owing fire, and metals require a twofold glowing or nea-ng: one ſort of it is uſed at *Mansfield*, they kindle with ndles of ſtraw the heaps of ſlats, let them glow of their n accord, and they do it like an heap of coals, and the t is nealed, which is put in for that purpoſe. Secondly, aling is good alſo for bodies of ſtones, reducing them in-calxes; but thoſe that made metalline calxes in an in-oſing heat. or glowing fire, they got onely the calxes of e bodies *exuviums*. Therefore neither themſelves, nor hers have any cauſe to marvel, if they do no good n that way.

CHAP. XLV.

Of the corroding fire.

THis fire ought to be ſet among the coal fires, be-ing of a conſuming nature, and their corroſiveneſſe in the cold fire, and it hath the ſame qualities which e burning fire hath; it ſhineth and burneth; its burn-ng is corroding, in that it is better than the other, ecauſe it doth not burn it to aſhes, but brings the bodies to duſt or ſand, which would be toilſome, if by filings it ſhould

should be brought to stay: the next neighbour to this fire is the glowing fire, of the which I will give onely a hint.

CHAP. XLVI.

Of Ignis candens, *or of the glowing fire.*

THis fire is purposely ordered upon metalline bodies, it consumeth them, being their matter is naturally inclined thereunto: This fire is of great concernment, making their bodies very malleable, their *exuvium*'s stay on the Float, and is the best quality they have, that they put off in that glowing the thing which will be gone, and the good thereof remains. Things now adayes are slighted, the world supposeth to have skill enough. it wants no further knowledge, *Quot capita tot sensus*; every one thinks his wit best, though some have scarce begun to know any of these things; which is the reason why men are still kept to their rudeness. Men may suppose, I mean by this corrosive water an *Aquafort*; it is no such matter: how many tuns of precious *Aquafort* is used in vain at *Goslar* on the *Hartz*, which would serve for better use, and the expences laid out for wood might have been saved.

CHAP. XLVII.

Of Ignis incubans, *or of the Lamp-fire.*

THis fire serveth when metals are wrought openly, and not luted in, then the metal doth not flie away in a dust, nor doth its best run away; for you heard that a flaming

ng fire is hurtfull, for to work metals withall. Lamp-di-
es are commonly of glaſſe, ſet in an earthen pan, filled
ith aſhes or ſand, kept in a ſweating, in that ſweat many
ppoſe the metal receiveth its body, or the one changeth
o the other: I leave this tranſmutation in its worth, and
not approve of it. Touching this warmth, I cannot
prove nor find fault with it, and all metals indeed ſhould
dealt withall in this manner.

Theſe two fires of oars and the Lamp-fire, if they were
de uſe of in medicinal wayes, would do better than the
lcining or flaming fire can do, where theſe are of no uſe,
d the long fire muſt orderly be kept in an equal heat, if
y good ſhall be done. Some kept the lamp fire in a Stove-
rnace, where all things were ſpoiled in the working; it
s either too hot or too cold: it was of no equall heat,
hich the work in the end did ſhew, becauſe it was not
ell governed.

CHAP. XLVIII.

Of the cold fire.

THis is a ſtrange fire, little can be ſaid of it to thoſe
which cannot conceive of it; whether it was not
ken notice of, or whether they did deſpair of it I know
ot: this is it which elſewhere is called coagulating; it
annot conſume the other fire; it can melt the work, but
conſume it is impoſſible; it works in the air as well as in
e fire, where it ſheweth its efficacy, and is the ſole proof
its fuſibleneſſe; metalline mercury is of a cold fuſion,
l other fuſions are hot; if you believe it not, feel it;
e fixation of the warm flux is called coagulation, there
e one oppoſeth the other; the one congealeth, the o-
er keeps in a liquidneſſe: this difference muſt be known

by

by thoſe which are imployed about melting of metals, and their fluxes.

It is of concernment, to govern this fire well, or how ſtones are to be weighed, and things that are exceſſively cold are a death to a tempered body: what animals do live either in too cold or too hot a fire, and to ſpeak preciſely of life, it is impoſſible to do that, as to ſpeak really of God: therefore gaze not upon definitions, what human reaſon is able to conceive of: Philoſophy is ſtrangely conditioned, and it appeareth by this fire alſo, a thing which is very cold, may contein a life however.

When it is in its higheſt degree of aſcenſion, then it comes down again, it turnes to ſilver, then to copper; if the nether hot fire doth it not, then ſurely the cold fire muſt do it, for it diſſolveth again into its mercury, which is the flux of the cold fire, if it layeth hold on it, then it muſt run to all bodies, in its running it puts off not onely the nethermoſt but the uppermoſt body alſo; take this into further conſideration.

CHAP. XLIX.

Of the warm fire.

OF this I have ſpoken already; it can be made and governed ſeveral wayes, coals, wood, pitch, oil, and other combuſtible things are fit for it. There I would onely ſpeak of an heat, which is good for the flux of metals, whereby they are purged, as you heard above: needleſſe to be repeated here.

Thus much of this firſt Part; where I infirmed about the nether work, or fore-work, governed and obſerved by nature, whereby ſhe holds forth unto us metals and minerals

in their formes. He that conceiveth aright of this work
l conſidersit, worketh with advantage and utility, and is
reat help to proceed ſucceſsfully in Alchymie, which
itateth and treadeth into her ſteps. I wiſh hearty ſuc-
ſſe to all ſuch, which bear an affection and love thereun-
.

raiſe, *Honour, and Glory be unto the Supream Ma-*
ſter of Mines, *by whoſe word and will all things*
are made, ordained, and brought to
their forms, Amen.

End of the firſt Part.

THE SECOND PART Of the Last TESTAMENT OF

BASILIUS VALENTINUS,

Friar of the Order of S^t. Benedictus.

Wherein are repeated briefly some principle Heads of the first Part, what course Nature observeth under ground, and how metals are generated and produced to light; as Gold, Silver, Copper, Iron, Tin, Lead, Quick-silver, and Minerals.

In like manner of precious Stones, and of tinctures of Metals, how they are discerned, and what relation they have to the Holy Scriptures.

LONDON,
Printed *Anno Domini*, *M DC LV I.*

THE SECOND PART OF BASILIUS VALENTINUS,

CHAP. I.

Of Mines and Clifts, and what manner of middle works and ſecond in oars are.

IN the firſt place there lieth a neceſſity upon every Miner, to know how to ſearch and dive into metalline paſſages, how they ſtrike along, and they muſt be well acquainted with all their occaſions and conditions; and if at any place he intends to fall to work, e muſt know how to uſe the Magnet of the Compaſſe, here Eaſt, South, Weſt, and North lieth, and learn the ayes of this and that oar, and where their iſſue is, and e well informed of the long and ſhort ſtroaks of metalline ſſ.ges, and where they draw together to a metalline m. The forms of metalline oar are ſeveral; ſome car- Talk ſlats, an oar which containeth ſilver and lead; o- ers are very brittle, having little of ſlate and Talk, and

 theſe

theſe are diſcerned by their firmneſſe: there are other ſtones in which appear Copper, and the flowers of *Zwitur*. there are others alſo which have flat *floats* and ſlate-ſtone, in which is wrought Copper oar: hence it may be gathered, that by reaſon of theſe ſeveral formes, are produced ſeveral fruits; and in Mines toward the South better oars are found, then there are ſome toward the Weſt called after-oars; between which there is alwayes ordered or placed a center of perfection.

CHAP. II.

Of general operations of ſeveral metals.

ALmighty God for his eternal honour and glory hath held forth to mankinde innumerable wondrous works, which he as the ſole Mediator and Creator hath ſet forth in natural things, the ſame he hath ſhewed alſo in his omnipotency under ground, in metals and minerals, of them we may learn, as the twelve Sybils propheſied of the bright true, and onely Son of Righteouſneſſe and Truth, in which do reſt after the twelve ports and gates of Heaven, and after the twelve moneths, moveable and unmoveable, viſible and inviſible bodies, the ſeven Arch Angels ſtanding before the Throne of God; after theſe the ſeven Planets, Sun, Moon, Mars, Jupiter, Venus, Mercury, Saturn, and the rest of the ſtars, and the ſeven metalline oars in their properties, as gold, ſilver, copper, iron, tin, lead, Mercury, the Vitriol, Antimony, Sulphur, Wiſmuth, *Kobolt*, or braſſ oar, allom, ſalt, and other mineral growths.

That the true center may be comprehended and conceived of, God hath made the firſt ſeparation according to his word; The Spirit of the Lord moved upon the water, the whole elemental body of the earth hath been water, but the Spirit of the Lord *Zebaoth* hath divided it, & faſhioned

the earth from the muddineſſe of the water, and therein all metalline fruits that ever were created and generated under ground, all theſe were firſt water, and may bee reduced againe unto water: all other creatures, be they animalls, vegetables, minetalls, all theſe are produced from the firſt water, the ſeveral kinds of beaſts, fiſhes, and ſea-monſters, after the Lords ſpirit, and after the firſt eternal breathing Eſſence, which brought forth and ſhaped things tinged and untinged, ſoft and hard, ſmall and great creatures; after the twelve ſtones in the breſt-plate of *Aaron*. He created man after his own image, the holy Spirit was infuſed into *Adam*, who had a fulneſſe of eternal wiſdome, and that according to the order of *Melchizedeck*. Almighty God, who is the firſt and laſt, the firſt principle and end of all things, hath ſet his gifts into times & hours, dayes & years, which according to his eternal Decree have their revolutions; he hath bleſt in his moſt holy means *Abraham*, *Iſaac*, *Jacob*, *Aaron*, *Melchizedeck*, and others he hath infinitely bleſſed, according to his good will and pleaſure from eternity, putteth ſeveral periods unto them; and in his unſearchable decree and will he hath laid the foundations alſo for Minerals and Metals, a help for the ſupporting men in their neceſſities in this miſerable life; thus hath he meliorated and exalted the earth in her goodneſſe; men have reaſon to return hearty thanks unto the Creator for it.

God in his gracious providence, next unto the knowledg of himſelf, and of his holy Word, can beſtow no better gift to man, than to indue him with the true knowledge of Metals and Minerals: Jews thought themſelves wiſe men therein: but as little ſome Miners know Minerals and Metals, as little knew the Jews their Meſſias and Gods word in its true ſence. Therefore from that bleſſed and promiſed Countrey the knowledge of pretious ſtones, minerals and metals are come to us, as by an inheritance, as being the laſt, and are become the firſt, and they the laſt; but in the end Heavens gate will be opened unto them again, eternal and external gifts and means will be beſtowed on them

them, and the true uſe of metals will be none of the meaneſt.

Where there are fertile ſtones, be they rocks, flints, pebbles, marbles, in their centrall points is found what they are in their operations. The ſeveral gums and raſoms, the one excelling the other in beauty, tranſparency, hardneſſe, or liquidneſſe, are known and diſcerned by their fragrancie and taſt: Miners ought to endeavour inceſſantly, and in ſimplicity, how the neereſt way may be choſen to find out the Mineral-paſſages and veins into which God and nature hath laid direct courſes.

CHAP. III.

Of the ſtones, rocks, and flints of Gold, its operation, condition, and ſtriking courſes.

GOld is wrought in its proper rocks and marbles, and in the pureſt matrix of the firmeſt earth, of a moſt perfect ſalt, Sulphur and Mercury, purged from all *feces*, and impure ſpirits, with the conjunction of a natural highly clarified Heaven, of white, yellow, and red ſulphureous earth, after the fiery nature of *Sol*, in a deep fixation; in ſo much that none of all other metals hath an higher, compacter, and more ponderous body of a goldiſh matter, in which there is no humidity; all the elements are equally in it bound up, which in their unity have wrought ſuch a fixed body, tinged the ſame throughout with an everlaſting citrin colour, with the deepeſt tie and uniting of its pure earth, Sulphur and Mercury; and with its Vitriol eſſence it doth all, what the Sun among the Stars doth operate. Naturally, all is gold, what cleaveth thereunto in and at all ſides; and it is found in the beſt and cloſeſt ſtones and paſſages, and the power of *Sol* worketh meerly upon that

ar, and in its quality is comparable unto *Sol*. This noble old stone and oar is sometimes mixed, and on its outside there sticketh some obscure and dark matter, having annexed to it some slats and other spermatick matter, which detracts from the goodnesse of its own nature; and though the Creator hath indued it with great Vertues, yet doth it humble it self, and suffers it self to be found in despicable Mineral-stones, where it loseth much of its tincture, as is apparent by the Touch-stone, where the mixture of Copper, Silver, Tin, and others is seen; all these mixed impurities can be separated from it with artificial Manuals, and with little ado it may be brought into a perfect state. Gold oars naturally are wrought thus, that the gold stands in it close, compact, firm, and good, which is found sometimes in the crosse passages. Its fixednesse is found in the deepnesse under ground, where it hath its greatest power, and it is found also sometimes in a speckled jaspis, full of eyes, and mixed with flints in its passages, where many times Vitriol flint is found abundantly, which Vitriol is the best among all other sorts of Vitriols. The *Hungarian* Vitriol hath the precedence before all the rest, which is sufficiently known in their proves and exemines, as may be demonstrated to the eye. In its passages are found sometimes fluxes of several colours, which are interlined with gold, and must be forced with fire. To that purpose, it is requisite that it be dealt withall with such fire, as you heard in the first part, commonly *Zwitters* and *Zirn* stones are such, which must be stamped and beaten, and drawn to a narrownesse, and fined.

Gold is wrought also in standing passages, and on level ground, the oars and such passages are yellowish, rocky, and of an iron shot-sand in clifts is it on-grown compactly, and generally is it found neer Flint-works, sometimes it is found in a flint, or in a liver-coloured jaspis, sometimes in white peebles, that gold which is in it is of a white colour, like silver, or in white copper oar, where it sticketh hoary and rugged: it is found also in brittle Lime-stones, where it stands curl'd with black specks unsprinkled, is granulated,

like drops found in the ſubtileſt firm ſtones, ſpotted with iron moals or ſpots, and are protruded in fair yellow flowers and are a black exhalation thruſt out. It is found alſo in ſtreaked ſlat-works in pure paſſages, mixed with a blew Horn-ſtone and ſlat; in flinty glittering paſſages it is found hoary, and compact wrought. There are found alſo in marble floats, wherein in all your clifts is wrought inherent gold, mixed with green grit, and iron ſpots; ſometimes it is found alſo in ſquare iron ſhots, or porous marble Marcaſites; but for the moſt part in grits, ſometimes gold oar is found alſo compact & firm in black paſſages: ſome gold oar and gold paſſages are found alſo to be of Minerals and of Vitriol, and Miners in *Hungary* eſpecially can diſcourſe of it, becauſe gold oar is found in that manner in thoſe parts.

CHAP. IV.

Of ſilver oar, of its Mine, operation, condition, and ſtriking paſſages.

SIlver oar is wrought in its own ſtone, of a perfect nature and moſt noble earth, and of a fix clear Sulphur, ſalt and mercury, which with a mixture doth joyn in a fix and firm uniting, and appeareth of a degree lower than the gold is, and is the beſt metal next to gold, and in the fining of it it loſeth very little, and is ſeparated *per ſe*, or with other metals joyned in the fire, its natural fitted ſtone cauſeth the ſilver oar, following its heavenly influence, and the nocturnal influences of the Moon. In Northern parts the moſt ſilver paſſages are found; for as *Luna* borroweth her light from *Sol*, even ſo the Silver-paſſages and ſilver ſtones have at their right ſide Gold-paſſages, and with that noble Queen *Lunaria* is compared a root, whereby the Gold paſſages acquire ſtrength, and get the more power in that mixture, and

get

t their oars from their roots. Ancient Philosophers wrote rangely of her Vertues, to be a fertile yoak-fellow of *Sol*, hich may be applied to the upper and nether metalline ork, because nothing is so fix, next gold, then silver is in s perfection, and is the reason why silver-passages are ac-ompanied with white fluxes and Mineral-veins, next hereunto are such passages, in which are generated red lineral-sulphur, and red yellow juices of the noble gold.

Silver metalline oar is wrought many times in a red gold-houesse, and commeth forth better than the other; a proof whereof may be had, if well ordered. White gold oar s naturally thus tinged of white copper glasse, which ause such oars and passages, by reason of the food of their erfect Minerals, and with the glasse oar black fumes are xhaled, and feed upon Wismuth, Lead and Tin oar, wherein Minerals that strike neer upon the Lunar passages, re greedily refreshed; thus groweth the finest and com-pactest silver oar of its pure, proper, and unmixed stone, meliorating the bad places and instruments which silver oar hath many remarkable vertues next unto gold, from the heavenly influences, changing several sorts of silver stones, descending from the originals of their highest finished unity

They carry and produce also, not only mixed chambers and Mine chists, but also several hard and sturdy mixed oars in whole flint-works, and other copper flowers, yellow and black oar, and are found different in their nature, form, and tincture, so that the one is more hard, sturdy, flatty, broader, narrower, whiter, blewer, in its colour thus qualified and natural in its end, middle, and beginning. This is the reason why these silver-fruits and oars are found differing in their colours and forms, the one being more compact, fairer, and of a better glass, than the other. Some-times there is found in such a vein or passage firm and com-pact gold, silver, and copper, so it is found sometimes at *Kyenach*.

There are found and seen also in a certain vein & passage in mixed Lime-stones, lead, iron, and copper oar in one u-

nion and juncture. And in one Mine is found copper oar, in another is found silver oar, and in another Mine there is found an iron stone; why should not such remarkable distinctions be taken notice of, which Nature from Gods imagination hath held forth so gloriously unto Miners, and set these before them to be discerned by them. Some silver passages are found also in their natural *Zachstones*, which either are in the hanging or lying ones. Silver passages shew themselves also with blue gritty flowers, in hollowed fluxes, in sprinkled Marbles, and carry flint-works of several colours, and these passages and clifts are full of pleasant silver colours, of yellow and green, of a colour of Gosslings, the more they are mingled with such colours, the more they have wrought.

There are some silver passages and veins, which carry three distinct colours after the manner of a rainbow, where the one colour worketh in nature either more closely, or more mildly than the other, in a curious order, and the one may be discerned before the other in their passing streaks and shootings, together with their Chamber-colours and floats, as they fell severally and apart in each Mine-oar.

CHAP. V.

Of Copper oar, of its stone, operation, and striking passages.

COpper oar is wrought in its own and proper stone, of good pure salt and over-hot burning Sulphur, through an heavenly impression into all its parts, tinged red throughout, not quite freed from a superfluous humidity, in an affinity with iron, because copper and iron are nigh kin one to another, because their dwellings and houses are set one by another, and is the reason why the one may easily be transmuted into the other.

This

This metalline oar is much wrought in slat float-works, hich are green flinty; many times it appeareth in a red brown form, and is seen also like lime-stone in black and low slat works, like unto coals in green flinty passages, a twofold manner, either current, or in a manner of a oar: sometimes it is red and brown, mixed with a green lou , some are of a lazure colour, some of a copper lasse, flinty and iron shot, or of a white food. The copper oar in its passage is sometimes rich of gold, and of silver, as it is accompanied with curious *Zaco* stones, and inosed with passable stones, if so be that other metals and inerals do not intrench upon them, which corrode & consume them: And copper-oar is a slat work also, mixed with bliated earth, and the mercurial copper is hardly brought ut of it at or in an ordinary melting, affords store of iron, nd unripe copper-food, which rub very much the copper roasting, and make it unmalleable: the richest copperars are found in *Hungaria*, *Bohemia*, *Silesia*, *Thuringia*, *Lassia*, and *Voigtlandia*; the like is found also about *Trauenau*, where it breaketh every where in a manner of float, mixed with sand oar, and where it breaketh chemently in the slat work, they call that slar of lifts, they are poor in silver, and such must be roasted or calcined, in some places it breaks in a fair blue nd brown colour, or it looks ruddy, of a copper glass, nd like unto green oaker, and sometimes it is white oldish, which is called white copper oar: it groweth hite at an effectual mixture, because at its uniting it ssumeth or taketh in much of silver and of lead: it reaks also of a yellowish and lazure like colour, green inted upon floars & moving passages, in lime & spongeous tones. It breaks also of a blue colour like blew oaker, is opper, glassy, and flinty, in great and huge rocky & marble assages, being mixed with a white marble: they are rich in ilver, in green slat stones which are clear and brittle; it ieth dry and green in clifts, open caves, and passages, like reen frogs insprinkled one in another, in a strange manner,

distinct

diſtinct, or parted with ſtrange pleaſant colours, whi
graduated works are loſers in half their worth; in the
rocks are ſtrange clifts of Marble, and of white veins, ye
low flint is inſprinkled and mixed with copper paſſage
which yield much ſilver, have few flowers, are of a po
derous form, break very flinty, of a red glaſs, of a gree
colour mixed with yellow flowers, theſe flints are joyne
with white gold marble, of a green colour, beſides th
rocky paſſage.

There is found alſo copper oar which is rich of ſilve
flinty, and not white goldiſh, is of a white ſhining glaſſe
mighty in dry hollow ſlat-Mines, ſome whereof are mixe
with iron, or ſorts of Wiſmuth or fire-ſtones. At the on
hanging of ſome paſſages is wrought the *Chryſocolla* an
copper oar; on the other hanging of the Mine is wrough
pure flint, all according to the quality and condition of th
oar. And it is to be obſerved, ſeeing that copper oar
are uſually mixed with Sulphur, eaſily unite with the ne
ther metal, and joyn with their ſtones, therefore green fli
ty copper oar which carry in the dry lead, ſlatty paſſages
a black *Molben* are Mineralliſh, and are not rich in ſilver
nor rich in *ſpecies*, encompaſſed with immature iron & per
fect copper oar, and ſome are free of it, if far ſeparated a
ſunder, from dry mineral ſlats, are richer in gold and ſilver
according as the ſtones take, in a good natured oar, they
uſually intrench upon gold and lead rocks, or antimonia
oar, as alſo upon iron and ſilver ſtones. There are found al
ſo flinty paſſages, that have their Mineral juices of Vitriol
and Sulphur; ſome whereof partake of allom, & *alumi
plumoſum.*

Theſe commonly have the beſt and moſt copper paſſages
which are leaſt mingled with other metals, as lime, and tar
tareous ſtones, in which black floats and ſlats do break
are incloſed with green, and are of mild quality; at *Eiſleben*
and *Mansfield* Miners put their ſeveral proper names to i
very exactly, according unto their nature. Miners in *Mi
nia* know leaſt how to diſtinguiſh theſe, the upper part o
clay

y-earth they call *Putredo*, in which the true earth is al-
and when they come to the ſtones, they call it the *Day-*
rk, becauſe they cover all the reſt, & turn quite to ſtone.
he third place they come unto they call *Night-work*, be-
ſe it is eaſily lifted and heaved one after another, and is
re, then they come to the Cave or *Hole-work*, which muſt
hollowed and ſet, here are the ſtones which muſt be
oken, then they come unto the ſlat, and below that ſlat
ey come unto the ſand oar, though ſometimes it be on-
own at the *Lochwerg*, or hole-work above the ſlat, then
ey turn unto the dead earth again. Slat and richeſt cop-
r oar at the ſilver breathing lieth alſo on the rocky, horn-
ny combuſtible oars, which have their gold and ſilver
ſſages of your ſpecial kind, among which there are found
veral forms how each of them is diſcernable. In *Hun-*
ry and *Carinthia* the paſſages yield copper oars, which
pper is very malleable, and is at a dearer rate than any is
the whole *Europe*, as their Minerals alſo, and eſpecially
e Victriol there is held to be the beſt: as alſo their An-
mony is counted the beſt. That Vitriol hath the beſt and
reſt vertues, which is known to true Naturaliſts, and ex-
rience hath proved the ſame to be true. I ſpeak ſome-
ing now, which if Reaſon and Underſtanding were an-
verable, many expences, hard work, and good time could
ſaved, and it comes onely from hence, becauſe Gold
eaks ſo near to it, and at the ſame oars is found, where
at earth is impregnated with goldiſh ſeed, and make uſe
f the ſame food in many ſubtile unitings. Minerals in their
enerating qualities are better ſupported among perfect me-
ls, where they are higher, and more effectual, and are beſt
ſed for both ſuch perfect metals, in caſe Nature be rightly
mitated, the ancient Philoſophers have had experience of,
nd made trials of it. There is a remarkable difference
ound among Minerals, which have their deſcent from gold
nd ſilver oars, and partly from copper oars; they are Mi-
erals and metals, each have their particular nature and be-
g, among which ſome oars look green, and bleach at the
day,

day, and grow near other metals; but their ſtones are m
like unto lead-ſtones, ſome whereof are groſſer, ſofter
harder than others, and ſome are more obſcure, dark, m
dy, and ſome more green, and ſo forth.

CHAP. VI.

Of Iron-oar, its Mine, operation, ſtocks, floats and paſſages.

IRon-ſtone and iron-oar is wrought in its Mine-ſtone, a
cording to the heavenly influence of *Mars*; For he
Trinus magnus, the great Lord of war, and an inſtrume
whereby others are forced and compelled; of an ha
earthly, impure ſulphur of putrified ſalt and groſſe Me
cury, which three principal pieces in their juncture m
much of earthlineſſe, therefore is it a difficult labour
mollifie iron with or in the fire, carrying much of impuri
by reaſon of its ſulphur, and above other metals it hath
deep red quick ſpirit, which if it be taken from *Ma*
then is the iron gone alſo, leaveth again a putrid earthl
neſſe. Iron is not eaſily mixed or joyned with other me
tals, or united in the caſting. Iron hath a threefold part
tion, and ſeveral parts in its earthly oar, namely, a Magnet
a quick metalline oar, which hath its quality from quic
Mercury, and muſt hold communion and affinity with iro
muſt be quickened and renewed with iron filings, in whic
he lieth like an Hedge-hog, and is indued of *Sol* in na
ture with glorious gifts and Adamantine vertues; at on
place and ſide it attracteth, and at the other ſide it refuſeth
which vertues may be augmented and increaſed in it
A true type of juſt judgement ſheweth after the Sun th
true hour in the body of the Compaſſe, by water and b
land.

Secondly, ſteel, the hardeſt and pureſt moſt malleabl
iro

, of its proper light drayning place, wherein it lieth
e, tied and knit together, in all its parts moſt compact-
, which in all iron-works is uſually put to the edge
point.

Thirdly, there comes the common iron-oar, ordered to-
her by its earthly Sulphur, which three miniſtred good
ughts to the firſt expert Naturaliſts, that Maſter of
ne-works *Tubat Cain*, who made his three principles in
things, and made his dimenſions in the Mines in three
inct parts, in which ſuch metalline oar, he found at firſt
iron ſtone wrought in ſeveral wayes, namely, upon ſtan-
g paſſages and floats, fallings and proper pieces ting'd,
er the four Elements and colours of the Rain-bow.
en he conſidered exactly its flowers, according to the
dition of each ſtone-work, how and out of what the
n ſtone may moſt conveniently be melted, and what man-
of inſtruments may be uſed thereunto, where it may
ſt and moſt firmly be wrought; for its oar affords a three-
ld ferocity and wildneſſe, which are uſeful, as namely
laſſe heads, which are like a ſharp blood-ſtone, breaking
the manner of a ſkull, are ſcalie, and brown *ſpiſſie*, ſome
hereof are white thorns, like the wood upon which *A-
aham* purpoſed to offer his ſon *Iſaac*. Secondly, the
rown-ſtone, out of which is made glaſſe and iron colour.
hirdly, granulate iron-filings in the float-work, which is
hard, that it can ſ arcely be forced to be gotten off, or
brought to right, and when the iron-ſtone is come to its
erfectneſſe, then it breaketh off by piece-meal through
e ſtone and rock, that there are found whole Mines of
on ſtone, ſuch is the iron oar in *Styria*. The beſt iron-
one is black, or red brown, ſometimes it inclineth to a
ellowiſhneſſe, ſome is of a cherry-brown in the floats
nd ſtocks, ſome are black and ſmall *ſpiſſie*, ſome yellowiſh,
which glittereth among the reſt, like a copper ſtone of a
rown black marble, & of a fair glaſs, ſome looks like ſ pa-
ated float-work, throughout the whole Mine, ſome is c odcy
hoary in clayiſh fields, which only is called the Driving, is

as the ſand ſtone, moſt hurtful unto gold, becauſe it affo
eth moſt of the ſlacks, and very little of iron. Some ſti
in the gray clay, which affords moſt malleable iron, bu
of a browniſh colour. There breaks alſo good iron ſton
tartareous and limy Mines, and the moſt running is on
ſtanding paſſages, in criſty ſandy *Dalkſtones*. The gro
cliſt ſtones break ſome in their flats. It uſually breaks
in the fore and after Mine-works, where ſome of it lie
off-waſhed among the Roaſts, like a brown arch; and
the day there is no oar ſo common as the iron-ſtone, bec
it aſſumeth and taketh in other oars, and ſetteth it thor
thus often it changeth its colour and nature, after it the
inſues *Glaßheads*, *Emaſites*, brown ſtone, *Oſemund*, *Bolus*, t
gether with the red oaker and iron ſhell, all thoſe aſſu
the Nature of iron, and the iron ſtone receiveth the high
metals, Gold, Silver, Copper, Tin, Lead, whereby ir gro
eth untoward, but gold and ſilver are not hurtful unto i
they make it malleable; that which is mixed with cop
per, or with other poor metal eaſily falls aſunder,
brittle, of the ſame condition is iron-flint, producin
out of many paſſages an huge flint, partly porou
like unto a black ſlat, which beſides the iron ſton
yieldeth another groſſer or ſubtiler iron. By this exchan
ging *Tubat Cain*, the great and firſt Mine-maſter did per
ceive, that the ſtones have their activity, he looking about,
and finding than the Lime-ſtones, which contain iron oar,
are of ſuch mixtures, which may be burned to lime or calx,
to raiſe walls with them; and how other ſorts of *Taff-
ſtones*, as alſo calx ſtones are fit for to be burn
them to be helpful for his melting. Thus the iron ſtone i
aſſociable unto other ſtones, be they meralline, or mine-
ral. At *Muſbach* there is copper ſhot iron, which hath
lead joyning thereunto; Founders muſt be expert to deal
with ſuch oars in their melting, and Magiſtrates do wiſely
that train up their ſubjects in ſuch wayes, for the good o
the publick. Thus is the iron the firſt and laſt Mine-work
a chief metal which many creatures cannot want ir, being

moſt neceſſary uſe, whereby things within and above earth can be forced, no man is able to remember all the it may be imployed unto, for every day things fall out, which there is need of the uſe of iron: iron eaſily receth a malleableneſſe in a tranſmuting way, of which e of the ancient Philoſophers have ſpoken; our iron rawn from the Magnet, performeth many uſeful works he affinity with copper, which it is neer kin unto, as alnto the gold and lead, for thereby are made the moſt rious *Alcali*, which appear helpful in many things unto er creatures, as Poets write of, and attribute many ange qualities by way of parable unto iron; and if in iting all the vertues thereof ſhould be comprehended, it uld riſe to a great Volume; its ſtones have in many untreys decreaſed, all other metalline ſtones are upon ir decay, onely gold, ſilver, copper and lead keep their l iplying condition all the world over.

CHAP. VII.

Of Lead oar, its Mine, condition, and ſtriking paſſages.

THe lead oar is wrought under that heavenly impreſſion of the black and cold *Saturn*, by an undigeſted water- § 11.
h Sulphur, impute metal and ſalt. Firſt, generally there is rought a brittle glittering lead-colour in that oar which called *Glaſſe*, breaking in many rocks, containeth gold nd ſilver, yield groſſe and laſting Mine-works. Some lead ones are very broad, becauſe glaſſy oars are mixed with it, ith flints or marcaſites, partly they are glaſſy, red goldiſh, hite goldiſh, ſilvery, copper glaſſy, and of copper. Some ead oar turn to a blue colour, mixed with a white tranſpaency, like unto a ſhot *Bolus*; ſome is like unto the ſtonealt and allom; ſome are of a dark green, like unto green

floats,

floats, which lie gritty in a yellow or glue-coloured cl
ſome are of a brown black, ſome are yellow red, like
nium, ſome is pure and compact, ſome is inſprinkled
moving, ſome is mixed with iron, ſome with ſilver & le
ſome are mixed with marbles and flowers; ſome bre
alſo upon ſtanding and level moving paſſages, and ſom
wrought in pieces here and there in ſlate-mines, wh
black lead lieth along through the whole Mine; ſom
glaſſie in Lime-ſtones, and ſome is very rich of ſilver
huge marble paſſages. There is a twofold Marble; t
ſilver paſſages have an earthly mixed groſſe marble, whit
red goldiſh, red glaſſie, and ponderous. But the Lea
paſſages have a ſubtile ligh, & glaſſie brittle Marble, whic
looks like the glaſſe upon gold Mine works, is of a curio
white glittering quality.

Lead-oar is wrought ſeveral wayes, and the colour of
changeth after the manner of the oars, eſpecially in th
ſorts of glaſſe oars. For if *Satuan* lieth below, or is i
ſubjection unto others, then the glaſſe hath no power t
bring *Saturn* unto *Saturn*, an imperfect mineral, which ei-
ther is too hard, or elſe untoward, and the *Nodus* of *Venu*
is a *miſpukel*, or a mixture of lead and ſilver, which is knit-
ted very hard, but if ſoft, then it is water lead-glaſſe, of the
which are found in gold juyces and tin-oars a kinde of iron
glaſſe or iron mole, but is heavier and more brittle than i-
ron glaſſe, by reaſon of its terreſtrity or earthlineſſe, which
keeps in the meral, and is neither too ſoft nor too hard,
and is glaſſie, white goldiſh, red goldiſh, and falls into the
beſt metalline oares. True lead glaſſes and oares afford
half or the third part of lead, mixed with ſome other me-
tal, and if one of the other metals be found in the glaſſe,
which keeps the predominancie, then lead-paſſages are
ſimply good, and lead is united with gold, and theſe are
mixed ſtones; for the ſtones of Mine oars are more won-
derful in their ſingular accidents.

Thus is here the lead alſo in its fall, and bleak, after the
heavenly impreſſion which the Higheſt hath ſo indued, that
it

ubject to other metals, and is the supream Finer in the tial Fruits of others. It easily mingleth naturally other metals, and the qualities of other oars, toge- with the leaves, bulk and roots into other stones of : And *Saturn* in his degree and power is the Highest, singular division of all his works, in which he sheweth lf in a clarified transparent soul, runneth into Anti- y with its sweetnesse, which should meerly imbrace gold; this is done so, not without a cause; for in its derosity it yieldeth the lightest remedy to all melan- y and heavy blood. As heavenly astrals are several, clouds under them are of all sorts of colours; so the lead is purer and more malleable than others, as that *ngland* and at *Villach* it is seen in the Lead-stones also. or lead-oars which are mixed with other stones, espe- y with such as contain silver, iron, copper, yield much ight stones, and lead work, which are pickt out for se- ting, and the rather if they are rich of gold. Such wor- metals there are in *Hungary*, lesse pains are taken about m in their fining. Mineral flints with their unripe juy- in the weak joynings of Lead oar unite the *Saturnal* sse; if without any mixture affords to *Potters* a green zure, if all be not melted into lead: but if you get a tle mixed flint, there the glasse is half upon iron, and h that are most pliable afford melting glasse for fining such sturdy wild oar, which will not melt. Artists y prepare such Saturnal glasse, mingling with it a small ntity of metalline flower, which will look as fair as if ere a natural one. There may be extracted from lead effectual medicine for mans health.

If slate oars are found with another mixture, there are metated most fix and firm copper, Vitriol and calamy al- as they are at *Goslar* in *Harlynia*. The best lead is in *En- nd* and at *Villach*.

Man cannot well be without any of his members; me- ls, according to Gods ordinance are of the same quality, man knew to make good use of them, for nature hath

provided richly for him in that way: if men work ignorantly, what utility can they have of them? Of metalline soul is made a chain, which linketh together junctures of gold and silver: these are indued with a cial spirit, which is distilled into a water through a parent head; Nature congealeth under ground in the sages such water unto ice, for a signe, that there is a vein of lead, and silver, or of pure lead, and if there mixture of other metal about it, it is the better.

The best lead passages are such waters, blew, scaly, T slate-stones, and fluid streaked marbles at length, or led insprinkled ones, and not wrapt or wound about, moving passages, almost not unlike unto silver oars. So lead-oars are of a white, scaly, Talk-slate, full of wi garnats, in which Lead-oar doth appear, which is rich silver.

CHAP. VIII.

Of Tin, its oar, operation, mist, stocks, floats, fallings, and striking passages.

TIn oar is wrought in a sand-stone, having its influenc from Jupiter above, wrought of a dark brown, purp coloured, grayish, black shining mercurial salt, and so sulphur mixed with it, interlined with an unkind gros sulphureous fume, all these incorporate together, maki up the body of Tin: this unkind fume is the cause of th brittlenesse of Tin, and maketh all other metals that ar melred with it unkinde and brittle. This Tin or *Qwiff* groweth or breaketh in a threefold manner, *viz* it slideth it is full of fumes, and it groweth in pieces: It hath threefold wildnesse also, as *Shoel*, flint, and iron-mould which causeth Lead-work; their colours are black, slate brown,

own, and yellow. These sand and *Qwitter* oars are invi-ed, or inclosed in mighty broad standing passages, which pear to the day with *Qwitters*; some contain also rich int work; some of these flints must be calcined, some mixed with store of *Talk* and *Cat-silver*, which is a food to *Qwitter*, & loveth to stay there, some there are which oweth in a *Glimmer* or *Cat-silver*, and is iron-moul'd, o-ers also do strike in a fire stone or flint, so that fire must applied thereunto, others are in a soft stone, and as it ere swimmeth along. Some are richer than others. That hich groweth pure, and in black small stones, and heap-together that natural work, that giveth the greatest n. And because *Jupiter* is the potent Lord of it, there-e it hath a mighty throne and seat, that is, a mighty huge ne-oar, out of which Tin is made by heaps, and is of t nature and property that it presseth outward, and ssometh to the day, thrusteth off Soap-work, whence me the wash work of Tin-soap: For *Qwitter* doth not w in the sand of earth, besides in its body it is removed ther from the seat of its throne to the foot-stool, ma-h for itself a twofold dominion, in one it bordereth and cheth to slates and other stones that lie about it; inso-ch that his dominion increaseth, in which is not a little, t much, on the blue stones, fallings, floats, passages, *ols* and clifts, which incline one upon another, and do n; many times a mighty Tin-stone is wrought, which keth down among its own cinder and slate, and at its king purgeth it self, and there come other fumes like uds, which at all sides shoot into, and then breaketh a-n as good as ever it did before; and it is of that good dition, that it despiseth no lodging, nor passeth by any, t as poor and as despicable the stone is in that place, be ed, brown, fresh, or stale, broad or small, it will press o, and mingle it self with it, and will not be forced out it, making it self great, little, grosse, milde, tame, sub-and pliable, even as the rest will have it, and all this in atural way; it loveth to border upon silver and iron-

ſtone, that Tin and iron be united in a mighty fix ſilver and copper oar; all which are found at their ſeveral marks. Tin oar is in this place better and malleable, if found afar off from flint-paſſages, and are leſs mingled with iron mould, eſpecially of copper ſtones, which in calcining can hardly be ſeparated, proves Lead-work, without any fair glaſſe.

Some of it is ſo mild and ſoft, that when they are cleared and calcined, ſtill loſe ſomething, for flints and ſulphureous matters, which are volatile, and cannot indure any great heat, corrode ſomewhat of the metalline Tin, which appeareth by the white thick ſume at the calcining: they are calcined thus hard by reaſon of *Bake-iron*, elſe they might yield as much again; for they loſe extreamly in calcining. It is ſtrange to ſome, why they ſhrink together to ſo ſmall a quantity, being they get a greater quantity of lead with good *Quitter*, at firſt brought out of the Mine.

CHAP. IX.

Of Mercurial oar and its paſſages.

MErcurial-oar is wrought in its proper Mine-ſtones, by the quality of its ſalt earth, and its nimble volatile earth, in a moiſt, greaſie, ſlimy, wateriſh *oleity*, which is mixed with a moſt ſubtile, red, ſulphureous digeſted earth, with a moſt weak ſlow binding, like an unripe pleaſing fruit of all particular metals.

Mercury ſheweth its vertue in many things admirably, and worketh effectually upon Minerals and Metalline ſulphur, and upon ſuch which border upon Antimonial ſtones or oars; it loveth to be in ſuch places where the Tin-oars lie higher than ſilver paſſages. It requireth many iterating effectual operations unto other oars, and is multiplied upon other ſtrange ſtones, and is drawn through the juyces of Minerals and metals, which are in affinity one to another,

are

Aurora of Mineral Earths, and of their ſubtileſt, com-
t, and beſt binding incloſed, ſpeaking to all other white
inged Metals; I, *Sol*, of an eſſential being am Lord of
rds in power, might, and perfection, I overcome all, and
vercome and bring them into ſubjection, and none of
m can maſter me, but I do conquer them all, they are
ject to me, and to my Being, for my Kingdome is eſta-
lhed with infinite and invincible Power and Dignity; by
all metals, minerals, animals. & vegetables are ſtrength-
ed and rectified; for I give to every one that knoweth
in my green, blue, and red Nature, all what I have,
all what he deſireth, I cauſe to drop down after the
r cardinal ſtreams of *Piſon*, *Gihon*, the nobleſt ſubſtance
Mercury, in the form of a moſt pure tranſparent cryſtal-
e water, and the moſt noble ſubſtance of Sulphur, of *Hi-
el* and *Phrath* the cleareſt faireſt Aſtral ſalt from a Vitri-
ſalt, which through all Mines flew upward very fruit-
ly, and penetrates all the mineral ſtones. I alone gradu-
and exalt the ſilver, unto *Lune* I give light and luſtre in
righteouſneſſe, of my vertue do ſpe k all *Magi*, Natu-
iſts, and Scribes all the world over, from the Eaſt to the
eſt, I am the Lord over the heavenly clarified garments
d colours, I adorn the firmament, the weather, I cloath
e Rainbow after Gods will, I exalt all jewels, all ſuch
owths and creatures, and what I cannot inwardly walk
ough and reach unto in my courſe, I leave it to be per-
ted with my friend and lover the *Lune*, ſhe receiveth the
ſt part of me, and of the ſubtileſt an abundance, the *In-
s*, *Hungarie*, *Carinthia* reſtifieth the ſame, for all what is
live, and is to receive a life, rejoyceth in me, and next
od, in none elſe, for to him honour and glory belongs
ely after him, I finde no higher Lord and Commander.
t for my part I do not reſt, neither do I deſire any reſt, do
y office readily into which my Creatour hath placed me, I
e my plyableneſſe be found glorioufly, like a vvax in
ones, which have by reaſon of hardneſſe fire enough, if
eed.

I am

I am hid from unwise men, and am ready to be discern by men of understanding. I am predominant abundan in a well known Mineral, as also in *Mars* and *Venus* whi are of low degrees: in them I lye hid also, all these have double spirit, well known unto *Lune*, pleasant to her, next unto her. Hence God suffered *Moses* to erect a brae Serpent, in the desert after my colour, in hearkning un the people, at the mount *Sinai*. My best and fairest c lour appeareth in transparent juyces, as vitriol, which af my condition in due time penetrateth Oars, whereby th grew rich in lust, & are train'd up in a pleasant form corr ded into a greenness, like sealing wax, green like Goo dung, blew like Saphir, and so forth, sometimes of t colour of a water flint: my red and white colour is the be which are heartily wish'd for. I love to be kindled vitriol, and further it after descension in its green food unto a deep red spirit, after whose laxative purging co meth that expected *aqua Saturni*, the true *aside-Well*: fro whence I my self and all other Metals, animals and vege tables have my off-spring and life. For Metals and Min rals rise onely from thence, have their beginning and or ginal from it, for it is that quickning water, which ord nary Myners do not know of, is known onely to Philoso phers. It worketh Minerals and Metals in several ways in form of taps which did skept, pure, white, compact, soun like purified Suggar, in a blue slate-work. An extraord nary pleasant Mineral for all colours. Salt Oars are at farther distance, which by my attractive changing, ar found in floats, blocks and passages, which in many place bring the water unto the day-light, so that it often is found a pure and dry Salt above ground, of glassie light flames, o in a great frost like unto flocks of snow, there shooteth brittle, glassie light stone, wrought in great pieces: in th same order are all other Jewels according to mine inligh ned heavenly stone, distributed among their operation worths and vertues, and clarified in a most fix'd transpa rency, and indewed with an everlasting spirit, distinct i

produce many ſtrange miſcreants; this is the reaſon it is ſo pleaſant unto metals, Goldſmiths amalgame and with it.

It is uſed alſo for metalline colours, and is prepared to oil and water for mans health, and is ſublimed for to cor-e the worſt of poiſons, and is a true Robber, taketh a-g what ever coſts have been beſtowed on him; but if can be catched in his nature, then is he in ſubjection d obedience unto quick and dead. He is very effectual in *edicina*, eſpecially for outward ſores; he is naught to ught, and good to good, and is not every bodies friend, ough he is willing to do what you put him upon. [His me-line ſtones are of the ſame nature with pure white ſlate rth, inclined to a water-blew, in freſh intermingled hite marbles, in a glaſſie grayiſh and porous *Glimmer* or at-ſilver] which lie beneath betwixt the ſlates, in a ſloat ay, which are mingled in their metalline paſſages with-fled *Marcaſites*, and with the ſubtileſt ſmall ſteaked hite Talk, and are thorough grown with two ſorts, anding and ſloat-ſtriking paſſages, in which is wrought a rious red ſhining quick-ſilver oar, not unlike unto red ine-ſulphur, and ſometimes floweth purely out of the iſts and caves of the paſſages, ſtands in a ſink or puddle gether like water, which its natural quick ſubſtance ſuf-ciently evidenceth.

CHAP. X.

Of Wiſmuth, Antimony, Sulphur, Salt, Sal-peter and Talk.

WIſmuth is wrought in its own Mine-ſtone, not quite freed from a protruding ſilver, or Tin ſtone, of an imperfect pure quick-ſilver with Tin-ſalt, and fluid ſilver-ſulphur of a brittle immiſcible earth, partly of a

crude fluid sulphur, partly of a mixed much exiccated sulphur, according as it hath gotten a *matrix*, after it was conceived: then it turneth a bastard of a brittle nature, and uniteth with Mercury, and is wrought naturally in a twofold form, the one is fluid and metalline, is melted with wood, being mixed with clay, yieldeth much of white Arsenick. The other is small streaked, or *spissie*, remaineth unripe substance, yields a fix sulphur instead of Arsenic both these are silver *Wismuth*.

Antimonie comes from perfect Mercurie, wrought of subtle salt and a waterish fluid sulphur, though it shineth black naturally, and its out-side is of an antimonial form, yet graduateth and purifieth the noble nature of Gold, and doth much good unto man, being artificially prepared its several wayes: notwithstanding its colour, it keeps its high and mighty praise and vertue: For meeting with Master, which can clarifie it, and gets its natural Gold out of it, and extracts a bloud red Oyl from it, that serveth against many Chronical diseases; it must be reduced to transparent glasse: this black evaporated unripe metall presents to us Gods Majestick glory, who is not a regarder of persons, bestowing upon poor despised men rarities vertues and knowledge!

The red mine-sulphur, which is found in *Tyrol*, *Tmwitz*, and *Engadin*, and groweth in a black blue slat-stone, hath singulas innumerable good vertues, wherein lyeth his mighty purifying quality, lyeth on with its colour unto the red goldish silver oar, or Cinober oar, and looks almost like unto it, whose redness shineth forth most pleasantly.

Salt hath its special vertues to penetrate and to preserve from putrefaction, containeth a noble spirit: and it were very necessary, that men would not be so careless and unskilfull in their seasoning with salt, suffering matters to stinck and corrupt, considering too slightly, and taking small notice of the noble gift put into good mineral works, never lying on their hoary old vval's.

Tal

Talk is an ingrown ſulphur, ſhineth incombuſtibly like ld and ſilver, cloſeth and boweth, is tranſparent like ſſe, is called *Sulphur*, *Lutum*, keepeth in the fire incom- ſtible, like *Alumen plumoſum*, lyeth in Rocks and ſtone- orks, ſerveth for graduating of metals. Every metal, neral and ſalt in particular is good to be uſed, each is ſtinguiſhed in its particular name: even as thoſe that ake glaſſes, put their ſeveral names upon them, and put eir ſeveral forms upon them, making them into drink- g glaſſes, flagons, bodies, bolt heads, helmets, recei- rs, pellicans, jar-glaſſes, wine-glaſſes, funnels, all eſe he frameth after his own fancie, either into nall, great, long, or round forms, even as he plea- th.

CHAP. XI.

A compariſon between Gods word and the Mine- ralls.

LIke as the heavenly glorious God in a ſpiritual way, in his moſt deareſt Son our Lord JESUS CHRIST, at his redeeming of man-kinde for the good of man ap- peared a Sun of righteouſneſſe, which glory the Prophet *Eſaias* hath propheſied of in the Lords ſpirit many years ago: How two *Cherubims* and *Seraphims* having ſix wings, moved and ſung before the Lord: Holy, holy, holy is the Lord Zebaoth, of whoſe glory all the world is full, which Prophet hath ſeen the moſt omnipotent Lord of Lords, knowing him a God in a Triple eſſence, and that out of that noble *Chaos* of *Jeſus Chriſt* ſhould flow the fountain of life of mercie and righteouſneſſe, which the Lord God made ap- parent on the Tree of the holy Croſſe, where out of the ſide of his deareſt Son did run bloud and water, to which the Lord in the Revelation of St. *John* addeth, fire, ſmoak, and

ſumes this union according to the Divine Word is grown at the beginning in all creatures, and what ever God the Holy Trinity hath ever created, conſiſteth in a Trinity, even as the Deity is in an eternal Trinity; As the Deity is indiviſible in the Humanity, α & ω, in the water and blood for an eternal remembrance, that is, the firſt and the laſt letter: as in the Heavenly, even ſo in the earthly, the perfect Alphabet muſt not be cut aſunder, all muſt ſtand from the beginning to the end; and Chriſt Jeſus purgeth his dear friends ſtill unto eternal life through water and blood, ſaying to their hearts, all thy ſins are forgiven thee, thy faith doth ſave thee. No man is ſaved, unleſſe he be firſt born again, that is, through water & blood, which throughly purgeth not only men and the ſons of men, but alſo the whole *Limbus* upon earth; for it is not the metalline blood and water, neither is it Mercery and Sulphur that doth it, neither in the body under ground is any goldiſh ſilver wrought to any blood red oar, the blood out of Chriſt ſide ſhed for the good of man, is that great evidence for thus all Mineral ſtones, that are in the plain element of earth, and the ſpirit of all oars and marbles and ſtones come from the divine eſſence, as alſo the heavenly ſpirits for the throne of God, with the heavenly Angels and Spirits are furniſhed for the praiſe of God: thus the earth alſo is created in her ſtones, oars, veins, paſſages, for the honour of God, and the welfare of man, which imitateth Gods wiſdome, filled with infinite and unceſſant forthbringing of fruits.

Whence ſhould be the decay of metals? ſurely even as the eyes of the holy Apoſtles and Diſciples were held, that they could not know the Lord in his clarified ſpiritual body and eſſence; no more can men ſee theſe things in metals.

Why doth Saint *John* in his Revelation ſpeak of ſmoak and of fume? Surely he did not mean the fire, ſmoak, and ſume of Bakers ovens, or Kitchin-chimneys, but there was revealed unto him the heavenly fire, the miſt, vapour, and

ſume,

e, which is exhaled from the moiſture of earth, and
ated to the clouds: ſo in the ſubterranean works the
e and ſpoil, or outſide of the oar are ſublimed, and the
of the froſt which rouzeth the effectual powers, va-
rs and ſpirits maketh them come to a perfect unity in
allline bodies. Now if there were not a fire & vaporous
e in the earth, how could they produce their fruits,
ch are the minerals and metals under ground?
s the fiery element is covered with the airie, and the
ven with clouds, and the earth is filled by them, and
ther with the fire was incloſed as one element with
other two. In like manner, at the firſt Creation, the
erranean paſſages and veins were laden with oars, as
s were with fruit, which the Lord God in Paradiſe
implanted into them. This effectual fire, vapour and
e is likened unto Mercury, Sulphur, Salt, and Sea-wa-
wherein earth lieth incloſed and hidden, even as the
eameſt throne of God is encompaſſed by other thrones
heavenly habitations.
s the four Evangeliſts are witneſſes of the New Teſta-
t and Covenant; ſo they are a type and ſure teſtimony
he four elements, that the earth is created after the ho-
eaven; thus are we taught in the Lords prayer, as it is
eaven, ſo in the earth, in which, and beneath, and under
is every where. This is in action ſtill, King *David*
d confeſſe, that he could not hide himſelf from the
any where.
eing the holy and bleſſed God hath laid the creatures
e earth with the four elementall qualities, therefore
ational Miners open their eyes, and learn judicially to
w the paſſages and clifts of oars, metals and minerals,
they will get a laſting name with great praiſe, and will
ke the noble gold, which in a glory and beauty appea-
when it comes from the *Quart*, and can be then redu-
nto an oil, which preſerveth man in a laſting health,
nd any balſom, and is become a vegetable, which is
ble.

It

It is ſeaſeable, that of gold may be prepared a ſingul Medicine for the good of man-kinde, becauſe man is cre ted of God from *Limus terræ*, and the whole earth i *Limus*, ſuch another Medicine all the Doctors are not ab produce, which is of a curious ſweet fragrancy, ſtandi diſtinct in two lights, and muſt needs be in *rerum natur* becauſe it was brought on God his Altar, for an offering b mans art prepared, and ſuffer'd it to be extinguiſh None knoweth what it is, neither we literated Docto know the preparation of it, who when their Confection Syrups, Herbs and Potions will do no good, and are in d ſpair, then they might willingly run to Metals, which fo merly they made conſcience to make uſe of them in the Oyntmens and Plaiſters; of this I make mention in a re verend remembrance for true rational myners. Out of go and ſilver are joyned not onely gold and ſilver monies a other plates for mans uſe, but they ſerve for mans uſe in m ny other things: and after the firſt metals vertue, there con others alſo more and more very effectual, even to the l of metals.

Such vertues there are in minerals alſo, as in vitriol, a timony, allom, ſalt, and the like. All theſe are a nouri ment unto metals, even as Manna was to the *Iſraelites* the deſart. As they are eaſily withdrawn and taken fro metals, ſo it hapned to them alſo: Heathens and Chriſtia received that Manna, together with Mines and Kingdom they are ſet and ſhot at the heap of rubbiſh, where th ſtill worſhip the Calf; of this I have ſpoken more in th book where I treated of *Foſſilia*.

CHA

CHAP. XII.

How precious Stones and Jewels are wrought, and how God hath beſtowed bleſſings upon thoſe that work the Mynes.

Ewels are wrought out of the ſubſtance of the moſt perfect, tranſparent, and nobleſt earthlineſſe, with mixture of the nobleſt Mercury, Sulphur and Salt, thout any ſume, or moiſt matter: are of a dry coagula-n, and commonly are engendred in a round form in eir dwellings, lodgings, ſtocks, and paſſages, fixedly und together: ſome are of a tranſparent luſtre, o-rs are more dark; and they have their ſeveral co-rs.

Not many oars are found, in which theſe noble genera-d bodies are brought to any perfectneſſe, neither are ir ſtrikings along in a way of paſſage, here and there y have their Centers, unto which are joyned tender and aculous accreſcencies, where they are *guttatim* lapida-d, falling into the hardeſt, pureſt ſtones concavities, owing in ſeveral cuticles, as we ſee the animal ſtones do ow. The more precious the Jewels are, the fewer there of them; and the groſſer their mixture is, the more ſtore re is found of them, which is apparent in *Garnats*; who h hitherto ſearched into the quick ſpirits of ſuch noble eatures, the Lord hath created for mans benefit?

Pygmees, or *Homunculi*, which in former times lived in llow oars of Mynes, theſe could not want ſkill in h wayes, having traverſed and travelled up and down theſe ſlippery corners and wayes The places and uation of ſuch Jewels lying ſomewhat nearer unto aven, in the Eaſtern Countreys, bordering on Para-e, ſo there muſt needs be abounding in Gold and Jewels,

and

and ſuch pretious vegetables, which our thoughts hard
may reach unto. God requireth no more of man, whom h
intruſteth with theſe things, but to be faithful and juſt, a
is an argument for us to think that for the ſame cauſe pio
Kings and Princes, and the old wiſe Patriarchs were gift
from above to bear a love to ſearch into Mine-works, a
did it with an uprightneſſe and judgement. Let hone
godly Chriſtian Miners chuſe the better part, and learn
know the pearl, the ſpirit of the Lord proceeding out
Gods own mouth, and let them conſider well their eterna
fixation, to return their love again to him that hath lov
them firſt, bringing all things to their ſubjection, he impa
eth all unto them abundantly in grace and mercy, & by t
innocence and merit of his only ſon, beſtoweth on the
temporal and eternal bleſſings, and puts more glorious o
naments on them, and better than ever gold, ſilver, jew
and pearls were adorned withall.

CHAP. XIII.

*Of the eſſence of Gold, which is abundantly found, n
only in the metal, but Mineral alſo, whoſe energ
is ſhewed moſt rarely, and a ſhort cloſing of m
firſt and ſecond Part of Minerals and metals
annexed.*

THis Chapter is a breviary of all mineral colours & for
how they after an heavenly operation are daily clad i
the meralline prime *matrix*, and ſet forth in their ſeve
works, whereas there ſhineth forth unto us the eternal ligh
of the luſtrous Sun, the deity, of the day of joyes, and
the eternal moſt fixed and faireſt *Sol*, as alſo of a moſt ye
low, pure, red, and fixed citrin colour of heavens eter
lightning, and the moſt glorious paradiſe of all the Sta
a natural created light for all creatures, beſides the beau
fu

ral colours, as Diamond, Smaragds, Carbuncles, Saphirs, ies, Chrystals, Chalcedonian, Jaspis, Berill, Chrysolith, x, Carmel, Turkois, Lazur-stone, Margarits, Coralls, *a Lemnia*, Terpentine-stones, and Garnats, of deeper colours, each in its heavenly colours order is transpa-, and naturally is created, and preserved in its own *of-a*: Hence it may be argued, that all these together with d fruits serve for mans good, both for his body and spi- for nothing is hid from my transparent power, my splen- and lustre over-shadoweth all these, and are held to ir growing unto maturity: let no creatures marvel at se several distinctions from whence they all should ne, for all have their principle from me, & frō my spirit, ich is hidden in me, which none can dive into, save the creator of all things, from whom it proceeded as out his Divine mouth. Thus I close up my speech, and my startle at so great a mystery, and attest in truth for a well, that I am not onely the Gold and present *Sol*, but e also strength and power to all the inferies terrene spi-: for *Aristeus* and *Onizon* is in subjection unto me, for I *a* and *ω*, God be praised for ever.

Thus I conclude the second part of my Mineral book, erein I have shewed faithfully as much as I know, and ld in my industry apprehend: let others do their en-avours also, let them produce their knowledge also, that light of the noble nature may still be supply'd in her nitude, and may not go out, whereby cause would be en to the enemy and envious men, to be outragious inst such truths. Let God still and uncessantly be im-rtuned with prayers and thanks-giving. For these ends ave written these my two Treatises, and annexed the nuals at the beginning (which otherwise needed not to done) that by earnest prayer and thanks giving, and con-ued earnest worshipping of God, every one might care-ly exercise himself therein, and be convinced in his son, how gloriously almighty God hath created, or-ined and held forth nature, to perform her operations

under

under ground, and to produce unto the day light form
their Nativities and fruits, that we may reap thereby
onely our ſuſtenance, but may acknowledge Gods infi
mercy and goodneſſe, for which none can return ſuffici
thanks. However let every one do his duty, and as m
as he is able to perform with his heart and tongue, pra
God in ſincerity for his grace, bleſſing and wiſdom, t
conceive by his ſpirit of truth and righteouſneſſe
of his great and wonderfull Creature, that
the honour of God maybe exalted above
the Heaven, and be proclaimed
with infinite praiſe through-
out all the World.

End of the ſecond Part.

THE THIRD PART OF BASILIUS VALENTINUS His last TESTAMENT,

Treating of the Universal work in the whole World, with a perfect Declaration of the XII. Keyes: wherein is significantly expressed the name of the great matter.

There is an Elucidation also of all his former writings: published for the good of the posteritie, and such, that are lovers of wisdom.

LONDON;
Printed *Anno Domini*, MDCLVI.

1656

THE THIRD PART IS A Declaration of the XII. Keyes.

HEre followeth the third part of my intended writings, wherein is truely shewed the original and prime matter of our Philosophick stone, which is a perfect instruction to the practick part, which sheweth the direct way to the inexhaustible foun- of health, and of the abundance of riches to provide mans necessaries: and this is a Declaration of my former tings, which is left for a love-token to all those that lovers of Philosophy.

My friend you must note, that by this intended work ching the Minerals, I had reason to prefix the two parts Minerals, and Metals, and their Oars, holding it a neces- to hold forth a light unto the ignorant, how that one, rit from above frameth all such Oars, Metals, and Mine- s, taking their original under ground for to generate reby. For earth is alwayes ready and covetous to at- ct and to retain that spirit, which proceedeth from Hea- us powers, which it presenteth in processe of time in a rnality and perfection. The manner of it hath been spo- n of sufficiently in my former writings, which is the rea- why I give onely hints of them in this place.

Note, that all things proceed from a heavenly influenc elementall operation, earthly ſubſtance, from this mixtu ariſe the 4. Elements, water, aire, earth, which engender b the help of fire, hid therein, in a warm digeſtion, producin a Soul, Spirit, and Body. Theſe are the three prime pri eiples, which in a coagulation come to a Mercury, Sulph and Salt, theſe three being in conjunction, according to t nature of the ſeed produce a perfect bodie; be it in t Kingdom, either of Minerals, Animals, or Vegetables. A things in the world, that are viſible and palpable, are d vided into theſe three Kingdoms: the Animal which co tains ſuch that have a lively breath, compoſed of fleſh a bloud, as men, beaſts, worms, fiſhes, fowls. The Vege tables which contains trees, herbs, ſeeds, roots, fruits, a all ſuch things that are of a growing quality, the Miner contains all manner of Oars, Metals, Minerals, Marcaſi Calxes, *Zincks*, *Lobol's*, all ſorts of flints, peebles, wiſmuth ſtones, precious ones and others.

Animals have their ſpecial ſeed, a ſpermarick ſubſtance which after a copulation generate fleſh and bloud, whic ſeed is their *prima materia*, from a heavenly influence, cre ted of God of the 4. Elements, wrought by nature, whic formerly were quoted in my writings.

Vegetables alſo have their proper ſeed which God be ſtowed on them, according to their ſeveral qualities a forms by a heavenly and ſideral influence, and receive the elemental fruitfull growing from the earth, with an orde thereby to generate and augment.

Minerals and Metals alſo have their original ſeed fro God, by the heavens influence in a liquid aereall ſub ſtance, by a Mineral ſpirit, ſulphureous Soul and earth Salt in one body joyned: of theſe I have ſpoken in my fo mer writings.

Note further, if any of theſe Metallia and Mineral kind ſhall be brought to a farther propagation and augmenta on, it muſt firſt be reduced to its firſt ſeed and *prima ma teria*,

If you will transmute Metals, augment them, bring em into a tincture, or Philosophick stone, you must first derstand, how you may destroy by a spagyrick Art, the etalline and Mineral form and separate it into a Mercury, lphur and Salt, these three must be purely separated, and ought to their first principles.

This separation is done in, and by a Mercurial spirit, sulureous Soul and a white Salt. These three in a due ordring of a true manual must be joyned again, that they y be brought to the highest and most perfect purity.

In which conjunction must exactly be observed the antity: after this conjunction the whole substance is eerly a liquid substance and philosophick water, in which l the Elements, first the heavenly then the elemental and sly the earthly qualities are shut up and lye hid therein.

For the Mercurial spirit is cold and moist, the sulphureous ul is warm and dry, and this liquor is the true *prima maria*, and first seed of Metals and Minerals, which by Vulns Art is brought to a *plusquam perfection*, into a transcenent fix'd Medicine, out of which is generated the true hilosophick stone, and must be produced in that way.

Therefore observe and take notice, that all Metals and Minerals have onely *one root*, from which generally the r escent is, he that knoweth that rightly, needs not to detroy Metals, to extract the spirit from one, the Sulphur om a second, and the Salt from a third. For there is a earer place yet, in which these three, Spirit, Soul, and Boy lye hid in one thing; well known; and may with great raise be gotten, it shall be nominated afterward in several erms.

He that learneth to know exactly this golden seed, or his *Magnet*, and searcheth throughly into its properties, e hath then the true root of life, and may attain unto that, is heart longeth for. In my former writings, as also in the XII. Keyes from the first to the last I ordered thus my stile writing, wherein I held forth unto posterity the *practick*, how the great stone of Philosophers, or the best pu-

rified gold may be made out of Sulphur and Salt, with
help of the ſpirit of Mercury, which muſt be drawn from
crude unmelted *Minera*, according to the Tenor of my fifth
Key ſet down in a parabolical manner.

Why I laid the work of the Philoſophick ſtone upon
Gold Metal, this is the reaſon, that the ſimple Laborator
to whom is unknown the other body, or *ſubjectum*, which
containeth all the three principles: though it be a thing
well known, yet is it a ſtranger to their brains, may learn
hereby more wit and knowledge. Many of the ancient
Philoſophers, which lived long before me, have in the ſame
manner with me obtained the true univerſal ſtone of the
myſteries and health, as their books, which are extant, give
evidence thereof. The firſt time I took great pains and
made great expences, and conſumed much time about the
purified Gold, alledged in the firſt Key, this heavenly ſtone
I prepared in the Cloiſter I lived in, and happily obtained
it. The higheſt in heaven beſtowed his further grace and
bleſſing upon me, that I took into further conſideration the

tinging animated ſpirits placed and planted into their ſeve-
ral bodies. Let no man be aſhamed to learn, to add more to
his learning, and to dive further into that, which was hid
from him, notwithſtanding his knowing wayes. Nature
reſerveth many things in her ſecrecie, which mens dull un-
derſtanding and ſhortneſſe of life cannot reach unto.

Whereas God in his great goodneſſe hath beſtowed this
great gift upon me, for an improvement of that talent, I have
imparted the ſame to my fellow Chriſtians in the ſaid XII
Keyes.

Thoſe that are endued with deeper wits and know-
ledge, and in their hearty and carefull endeavours ſtrive
further to dive in the Art, will meet in the ſame place with
a more eaſie and more known matter, which almoſt was
named and ſet down, of an effectual quality, out of which
in like manner, as the ancients before me, in their exact
ſpeculation and practick have in the end better known the

only

ſcope and driſt, which hath been practiſed ſeveral
s by me alſo, in a ſhorter time, and leſſe pains taking,
they and I have obtained health and riches: in this
wn and deſpicable matter and Mineral ſubſtance is
d a ſulphur and tincture more effectual, and more wor-
than the beſt Gold can afford, which is fluid and open,
its Mercurial ſpirit alſo, and its myſtical Salt is free and
n, whoſe vertues may with leſſe pains in a viſible man-
be drawn from it.

e that hath conſidered exactly my XII. Keyes, fre-
ntly peruſing the ſame, muſt needs conceive, and that
ein is held forth the whole preparation of our ſtone,
the beginning to the end, without any defect, yet ſo
it onely ſhould be prepared of Gold fitted for it. But
, according to Gods ordinance in nature, have pointed at
old, which is much better, and requireth to be taken in-
deep conſideration, which being unknown and ſtrange
Novices, for ſome reaſons I forbear to give them any di-
tion thereunto, with a reſolution to write and to point at
h matters, as themſelves are inclined to ſeek for their
d in them.

At the beginning of my XII. Keyes, according to the
nner of Philoſophers, in a parabolical way I made rela-
n of the property and work of our ſtone and balſam, how
was made by Artiſts, which as by an inheritance is come
me alſo, wherein I ſpoke as much as was meet of the
vernment of the fire, chargeable appearance, and of the
ieſeſt planetical colours, and the final end thereof. After
e accompliſhment of theſe peruſe well the XII. Keyes, for
ch containeth a *particular* work.

The firſt Key informeth you, that if you ſeek for the
ed in a Metalline body, as in the Gold, then before all
hings it muſt moſt exactly be purged from all its impure
profie, and that nothing muſt be mix'd with our Foun-
in, but ſuch, which is of a pure ſpermatick quality. This
rifying is perform'd with Antimony, which ſtands in a
ear relation, and affinity unto Gold, which is the reaſon,

why antimonial ſulphur purgeth the Soul of Gold, gradu-ting the ſame to a very high degree. On the other-ſide, t Gold can meliorate in a ſhort time the Soul of Antimo and can bring it to a firm fixation, exalting Antimony Gold to an equal dignity and vertue, and can be brou not onely unto a white Metal of *Lune*, but alſo to a tra-ſcendent Medicine for mans health, of which you ſh have a further direction hereafter, when I ſhall treat in pa-ticular of Antimony. Although Antimony hath promiſe unto *Saturn* a ſociable brother-hood, becauſe Antimony qualification doth reſt in ſome ſort on the quality of *Satur* in an equal concordance, yet after the fixation of the ex-alted Sulphur of Antimony, his next friend *Saturn* cann get any prey from him, becauſe the King received him int his golden Palace, and make him partaker of his trium-phing Kingdom. This is the reaſon, why he can endur now heat and froſt, and overcomes it, and ſtandeth with the King a Conquerour in great and tranſcendent glory.

The purifying of the Gold is perform'd thus: Laminate the Gold thinly, after a due manner, caſt it thrice through Antimony, afterward the *Regulus* which is ſet at the through caſting muſt be melted before the blaſt in a ſtrong fire, and driven off with *Saturn*, then you will finde the pureſt, faireſt, moſt luſtrous Gold, pleaſant to behold, as much as the luſtre of *Sol* is. This Gold is now fitted to ſurrender its innermoſt, being firſt brought from its fixed-neſſe into a deſtructive form, and paſſe through the Salt-Sea of its corruptibleneſſe, is drowned therein, eſcaped again, and appeared viſibly.

The ſecond Key.

MY Friend, note, and take that into a ſerious conſide-ration, becauſe the chiefeſt point lyeth herein; cauſe a Balneum be made, let nothing come into it, which ſhould

be there, that the noble ſeed of the Gold fall not into eſtructive and irrecoverable oppoſition after its deſtru-on, and take an exact and carefull view of ſuch things, ich my ſecond Key informeth thee of, namely what mat- you ought to take to the *Kings Balneum*, whereby the g is deſtroyed, and its external form broken, and its defiled Soul may come forth, to this purpoſe will ſerve *Dragon* and the *Eagle*, which is *Niter* and *Sal armonick*, th which after their union are made into a *Aquafort*, as u ſhall be further informed of in my Manuals, where I all treat in particular of Gold, of other Metals and Mine-ls, into which *Balneum* the King is thrown, being firſt, in the quoted place you ſhall hear, brought into an *Amal-me* of Mercury and of Sulphur, which preſently ſeizeth on im, corrodeth all his members, and is diſſolved, and is reſently mortified of this Salt water into a moſt ſplendent anſparent Oyl. You muſt note, that this diſſolution is ot ſufficient, and the King is not minded as yet to let go is Soul out of his fixed body, which you can ſee when you eparate the water from the diſſolved body of the King, here you ſhall finde fixed powder of Gold, out of which ou will hardly get his Soul that is therein. Therefore ollow my counſel and bear the yoake, which I bore before ye, and learn to know exactly in pains taking, further thus, s I ſhall inform you. Having diſſolved your Gold wholly in the ſaid water, and brought it into a pleaſant yellow Oyl, then let it ſtand well luted for a day and night in a very gentle *Balneum Mariæ*, the *feces* which are ſetled, muſt be ſeparated from it, then take this pure diſſolution, put it into a well coated body, or Retort, apply a Helmet to it, with a receiver, in the beſt manner luted to it, ſet it into a ſand Capel, drive the Gold with the water over the Helmet, ite-rate this a third time, then abſtract the water in *Balneum Mariæ*, you will finde a fair Gold-powder, keep this in a glaſſe for an hour in fire, let the remaining humidity be drawn from it.

The

The third Key.

THen take of good ſpirit of Sal-niter one part, and of d phlegmed ſpirit of ordinary Salt, three parts, pour the ſpirits together warm'd a little, into a body on the fore written Gold-powder, lute a Helmet and Receiver to i drive the Gold over as formerly in ſand ſeveral times wit an iterated diſtillation, the oftner the better, let the Gol come to be volatiſe more and more, and at laſt let all com over. By this repeated driving over, its fixed body is di vided, all its Members are torn aſunder and opened, an leaveth willingly its Soul to a ſpecial Judge, of which m third Key will give ſufficient information.

Note further, that after this work thoſe ſalt ſpirits mu be abſtracted from the Gold, which was driven over, ver gently in *Balneo Mariæ*, let nothing of the tincture of the Gold come over, that the body ſuffer not any diminution: then take that Gold, or rather theſe Chryſtals of Gold, from which you have ſeparated the water, put it in a reverberating pan, ſet it under a Muffle, let its firſt fire be gentle for an hour, let all its corroſiveneſſe be taken away, then your powder will be of a fair ſcarlet colour, as ſubtile as ever was ſeen, put it in a clean viol, pour on it freſh ſpirit of ordinary Salt, firſt brought to a ſweetneſſe, let it ſtand in a gentle digeſtion, let that ſpirit be deeply ting'd and tranſparent, red like a Ruby, cant if off, pour on freſh, extract again, iterate the work of canting off and pouring on, till no more tincture of it appeareth, put all theſe extractions together, ſeparate them in *Balneo* gently from the Sulphur of *Sol*, then that powder is ſubtile and tender; of great worth; this matter is ſuch, which in a ſhort proceſſe tranſmuteth *Luna* in its tincture to the higheſt perfection, according to the direction of my XII. Keyes.

He that hath ſome knowledge herein, may make this

quere:

e: whither this extracted dry Soul and Sulphur of the
g be just that Soul, of which Philosophers have this
ng: the Philosophick work for the preparation of the
t precious stone requireth three things, *viz.* a wet vola-
Mercury, or a Mercurial spirit, a wet volatile sulphurous
l, and a dry astral Salt, which after its dissolution toge-
r with the two first must be apparent and known in a
teriſh form; which way comes that about, because in
s processe nothing is spoken of any Mercurial spirit and
atile Soul, but the Soul of the King appeared in a sub-
form of powder? The answer hereunto I delay so long
the Queriſt learns better to understand the distinction in
s book, and I will perform my promise, and set his
xions and intangled minde at liberty, which is so much
ubled about this doubt, and will deal with him as a
od father may deal with his son; in and with this scope,
herein our Mastery lieth, have been fooled most of the
its, leading them captive in their erroneous wayes, being
d about in a desart of mislead wayes, because in their
ppoſed deep wits, they had not conceived so much of the
anner, how all things of the world are generated, and that
very spirit must have a Soul, and every Soul a fit spirit, and
at both spirit and Soul are spirits and spiritual, which must
ave a body, in which they may have a dwelling.

Gold and Silver, but chiefly Gold is brought to the higheſt
ixedneſſe, by such degrees as nature did afford, insomuch
s nature is found very hot and fiery, freed from all phleg-
matick humidity, of which *Lune* is not so wholly freed,
though she hath obtained a sulphur-fixed degree, and stay-
eth for the King, to warm her cold body with his hot seed,
which concerns the particulars, and belongs unto them,
which in that place shall be plainly demonstrated. In Gold
there is no wateriſh humidity at all, unleſſe it were reduced
again into Vitriol, which would be but an uſeleſſe and un-
profitable work, and would require huge expences, in case
the Philosophers stone should be of Vitriol of Gold, of
which there must be had great store; indeed in that Vitriol

there

there would be found a convenient ſpirit, which nature would deſire, of a white quality, as alſo a Soul and Salt of glorious eſſence.

But what Countreys, Goods, Lands, have been dilapidated this way, I wave to diſcourſe of onely, this warning I give to my Diſciples, nature having left a nearer way to keep and to imitate that, that they alſo might take heed to fall into ſuch extream and inextricable poverties.

The ſolar Mercury *Sol*, being never brought ſo far unto deſtruction, neither did the ancient Philoſophers ever make uſe of that way, as being a thing clean contrary unto nature, containeth indeed an humidity, but it is a meer Elementall wateriſh humidity after its diſſolution, and good for nothing, water and other principles do not ſtand in the Elements, but the Elements reſt in the principles and ſeeds of Metals, of the which I have ſpoken formerly. Therefore let none be ſo over witty, as to make our ſtone onely of dry and fully digeſted Gold: becauſe its phlegmatick humidity is entred into a dry fixedneſſe and fixed coagulation, which is not found ſo in other Metals, though they alſo are ſubject to a hard coagulation and paſſed through the fire, yet are not wholly digeſted, nor brought to a full maturity from the natural original root: which ought to be taken notice of; and be not offended at my former writings if they ſeem to run contrary againſt this.

Though I have ſhewed, that the ſpirit, Soul, and body come all from one Metalline eſſence, and muſt be prepared thus, among which I held the Gold to be the beſt, however I dealt herein as it ſeemed fit for a Philoſopher, the like the ancient Philoſophers have done before me, but I hope you took notice of my proteſtation, that I gave ſpecial cauſe thereby to your ſpeculation, to take the better notice of nature and her principle, and to conſider the original, becauſe it was not meet for me to inform all men, how the doors are bolted within, and eſpecially at that time, when I never intended to write thus plainly of theſe things, which are hid even from the beſt of men, but when my heavenly Prince com-

manded, at the changing of my minde, not to bury the rted talent, but to do the like to thoſe, whom God ks worthy, to leave it to them. One rule more I muſt to thy remembrance, of ſuch points, which formerly I e ſet down, of which I ſpoke now, that you may the e blame me, as if I did refuſe theſe things now, which I merly wrote of.

Peruſe all ſuch which ſince the beginning of the world e written of Metals, you will finde, that they were all one minde, and that I make uſe of their ſayings: that the t and the laſt Meral is a Metal, becauſe the firſt Metal h already obtained, and gotten the forth-going ſeed of tals in a Metalline quality, which doth nothing elſe, but t it goeth on unceſſantly in the Metalline generation, as poke of in the firſt and ſecond part of Minerals and Me-ls, and in this part alſo I have ſpoken of it in ſeveral aces.

Many have called Gold Lead, and Lead they called Gold, ecauſe it was found not onely of the ſame ponderouſneſſe, ut becauſe three deep glittering ſtones have ſolely gotten om this Planet their tranſcendent perfection, and many ther cauſes beſides, which to relate here, would fall too ong and needleſſe. And this is it which aſketh wiſdom o diſtinguiſh in this and in other things, and exactly to earch into Gods myſteries, and natures laid before us. But man through *Adams* fall being brought to a deep blind-neſſe, therefore mens underſtanding are ſo eclipſed, that hey can hardly conceive of this, and of other myſtical mat-ers in nature.

The obduration being ſo great among the covetous, that for the moſt part they ſearch and dive into ſuch myſteries out of meer covetouſneſſe, pride, and ambition, made the ancient Philoſophers upon command and inſpiration of the higheſt aim at that, as to put a certain ſtay to their hands, and to write of ſuch myſteries in ſuch a manner, that unwor-thy men ſhould not underſtand it, and but worthy men onely in their illumination might perceive it: and writing

often

often one thing, have mingled other among, underſta
ing ſtill the one and the ſame. In ſeveral places th
ſhewed, that the Philoſophers ſtone is, and comes from
animal, others from a vegetable ſeed, and a third ſort ſai
it comes from a Mineral ſeed: others write that ſtone
made of an animal, vegetable, and Mineral ſeed togeth
All this is onely underſtood of the Mineral and Metalli
ſeed, and conſiſteth not in any plurality of ſeeds. Hence th
Art grew eclipſed, inſomuch that ſcarce one among ma
thouſands hardly attaineth unto the knowledge thereo
and for that reaſon is it held for an Art, becauſe not eve
Booby ſhould bring it into his Beetle-head, and why ſhou
it? For if this Art were as common as brewing of Beer, a
baking of Bread, then any one may judge what good cou
be look'd for, would not all manner of vices be practiſe
publickly without any controlling.

Therefore ſuch men, which in their lofty minde ar
meerly for Pomp and Pride, muſt be clipp'd in their wing
and theſe things ought not to be put into their mouth
things are clear enough for theſe, on whom God intend
the beſtowing of them.

I return now to the thing I intented, which is to teach
a deſirous Scholler, how to proceed further with the ex
tracted Soul of Gold: Truly it is much to diſcover ſuch my
ſteries: I warn every one to make good uſe of them; and
note, that if you have the purple Cloak of the King, a
the ſulphur of *Sol*, then be thankfull unto God for it, bea
no evil minde againſt thy neighbour, unlock your golden
ſeed according to the Tenor of the *Key*, turn it to water;
for in our Art there muſt be body, Soul, and Spirit, which
run together in the innermoſt root, the one layeth hold on
the other, meliorateth the ſame throughout in its whole
quality, inſomuch that there is a new created world and
earth, which afterward is illuminated by the Soul, and is ex-
alted into a tranſcendent efficacie.

Therefore it is requiſite that you know, how to infuſe
your golden ſeed into the new body, and to bring it to a
fluid

ſubſtance: look about thee, and ſee where you may
it: if you finde none, deſpair not, but be of good
ort, think upon means, and aſk counſel of god *Saturn*,
ill not let thee go without a reſolve, he will put into
and a deep glittering *Minera* for an offering, which in
Myne is grown of the firſt matter of all Metals; if this
era after its preparation, which he will ſhew unto thee,
into a ſtrong ſublimation, mixed with three parts of
, or tyle meal, then riſeth to the righeſt mount a noble
imate, like little feathers, or *alumen plumoſum*, which
due time diſſolveth into a ſtrong and effectual water,
ch bringeth thy ſeed in a little putrefaction very ſudden-
nto the firſt volatility, if ſo be there be added to it a
quantity of water, that it may be diſſolved therein, there
twig with the bulk doth unite, that they are able to
nd above the higheſt mountain, and ſtay inſeparably
ether a Soul and Spirit, or a Spirit and Soul.

It is requiſite, that you be ſtored with water for the body
Salt to diſſolve the ſame alſo, and coagulate the ſame in-
a new clarified body, which will never part aſunder, nei-
r in love nor woe, becauſe they are of one nature, nati-
y, and original, and have been ſo from the beginning.
r they all have their beginning and birth from the power
this volatile bird. But remember well that theſe Mineral
rits are in other Metals alſo, and are found effectual in
e Mineral, from whence with more eaſe and leſſe charges
may be had: the buſineſſe is onely herein, that you learn to
ow, what this Mercurial ſpirit, Mercurial Soul, & aſtral Salt
that the one may not be taken in ſtead of the other, which
ould cauſe a huge errour. You will finde, that the nature
the golden ſulphur conſiſteth onely in all Metals, which
e comprehended among the red, and have a fellow domi-
on with other Minerals, by reaſon of the fiery tinging
irits, but the magnetick power and its quality reſteth in
s white Mercurial ſpirit, which bindeth the Soul, and diſ-
veth the body, therefore the *Aſtrum* of *Sol* is found not
nely in Gold, that with the addition of the ſpirit of *Mer-*

cury

curie and the *Solar* Salt onely the Philosophers stone c
be made, but may in like manner be prepared artific
out of Copper and Steel, two immature Metals, both w
as male and female have red tinging qualities, as wel
Gold it self, whither the same be taken out of one al
or out of both, being first entred into an Union. Besi
this Mineral in our Mothers tongue is a Mineral, called
per water, and of broken, or digged Verdigreece, or Cop
there can be made a Vitriol, in all which is found glori
ly a Soul of the best Gold, and come well to passe very p
fitably many wayes, no Countrey clown can believe
Therefore note here, what you ought to observe, int
thy thoughts, and give not over, unlesse you be come
far, that you know natures mystical conjunction and her
solution, then you will finde, what is requisite for you
know, and return thanks unto thy Creator, make use o
for his glorie, and be beneficial to the needy.

This white spirit is the true Mercury of Philosophe
which hath been before me, and will be after me, with
which the Philosophers stone, and the great mystery can
made, neither *universally* nor *particularly*, much lesse a *par*
cular transmutation. And this spirit is the Key to the ope
ing of all Metals, and their locking in again. This spirit is
sociable unto all Metals, because they have their desce
from his sanguinity, as you heard often. For he is that tr
primum mobile, sought of many thousands, and found
none, and yet all the World is greedy of it, is sought
far off, and found near at hand, he is and moveth befo
the eyes of all men, for if this spirit be fed with a Metalli
sulphur and Salt, of these three there will be one matt
made, not much unlike to the Philosophers great ston
however duely must be proceeded in, and a true proces
from the beginning to the end must be observed: for th
corporal Salt must be dissolved into this spirit, dissolve
turn'd, and brought into its *prima materia*, as the spirit hi
self is: then both these of one equal descent and birth b
means of fire with coagulating of the spirit may be ge
rate

ed a third time to a firm fixation, and to a pure transent white clarified body, thē after this accompliſhed *al*o the Soul, which is diſſolved, muſt ſeek for her reſt again, netrate ſuch a pure body, unite with the ſame, and riſe dwelling therein, that theſe three be permanent and iding conſtantly in one body eternally clarified.

And that you may be informed, how in this manner both ur diſſolved ſeeds, as the ſpirit of Mercury, and the Soul the Gold be made again fix and corporeal, note that it is ne onely by the proper Salt of *Sol*, which in this Art is led a body. Now obſerve here, that you take no heteroneal thing in ſtead of it. What manner of proceſſe is here d, read my fourth *Key*, where the truth of it is held th with ſingular examples, and proves; but you are cially to obſerve, (in caſe you do not underſtand that) this plain and true information, look upon the body Gold, not as if no other benefit could be reaped of it, onely his Soul; not ſo: impute no ſuch weakneſſe unto t body, but after you have drawn forth its *Sulphur*, there yet in it the Salt of glory, and of the triumphant victrix, thout which your ſpermatick ſeed cannot be brought unany coagulation. And even this Salt now, of which I de ſo long a diſcourſe, how you ought to bring it out of corporeal form through means of the ſpirit of Mercury o its *prima materia*, is afterward turn'd again into a deeply rified and exalted body.

Therefore take your *Solar* earth, out of which you drew r ſeedr, or the true *Lions* bloud, and reduce it by reverating to a fix'd powder, and ſubtile impalpable aſhes, ract from thence a very ſubtile Salt, as bright as Ivory hereafter I will teach you in the Manuals, how the body *Sol* is anatomized by the *particulars*, and to bring it into *ulphur*, *Salt*, and *Mercury*. Then proceed unto the prack and conjunction, and have a care, that you be prolent therein, that at their conjunction you do not too ch to the one, and too little to the other, take notice the quantity, and obſerve exactly the diviſion of the

ſeeds, hereunto miniſter a certain meaſure, and mark
ſixth *Key*, then proceed in the begun proceſſe, accordi
to the order of the ſeventh, eighth, ninth, and tenth K
as formerly I had informed you about it, go on with it
the appearance of the Kings honour and glory, to
higheſt purple garment, and pure golden piece, who is c
led the Triumphing Lord and Conquerour over all his ſu
jects, from the Eaſt to the Weſt; which if you have attain
unto them, return thanks to God, be fervent in praying,
mindfull of the poor, be a ſtudent unto ſobriery, temp
rance, abſtinence, and above all unto taciturnity: for it
the greateſt and moſt hainous ſin, to let unworthy m
know of it.

The augmentation of this heavenly ſtone, as alſo the ſe
mentation is needleſſe to be ſpoken of in that place, as
ing deſcribed in my two laſt *Keyes*, and held forth to the fu
not doubting if God grants ſo much bleſſing, and imparte
this ſtone, the ſenſe of theſe two *Keyes* will be more co
ceived of: for no heterogeneal things muſt be broug
to our Metalline ſubſtance, neither at the beginning, mi
dle, or end, but the Mercurial ſpirit and the digeſted Me
cine, ſpoken of in my eleventh *Key*.

To be further as good as I promiſed, concerning oth
things, quoted in my *Keyes*, know ye, that no Philoſopher
tied wholly unto the Metal of Gold, of which I ſpo
largely hitherto, and diſcloſed the true fundamentals ther
of, and as you heard afore, the whole myſtery lieth herei
viz. in the tinging of red fiery ſpirits of Metalline Sou
and all what is tinged red, and is known to have a fierc
ſulphur, all ſuch are kinde to the *Solar Aſtrum*, and wh
the Mercurial ſpirit is joyned with, then the proceedi
may go on *univerſaliter* and *Particulariter*, that a tincture
obtained from them, whereby Metals and *vulgar Merc*
can be exalted, and be ordered according to the tenor
the proceſſe.

Such Souls and goldiſh *Sulphurs* are found moſt effect
in *Mars* and *Venus*, as alſo in *Vitriol*, and both *Venus*

d in a Mineral Vitriol, as in a Mineral it ſelf. Underſtand is according to the diſtinct natures of Vitriol. For the eſt, which according to my experience ſhewed it ſelf moſt ffectual, herein is that, which is broken, and digged in *ungarie*, of a very deep degree of tincture, not very unlike nto a fair blue *Saphir*, having very little of humidities, and ther additionals, or ſtrange Oars: the oftner it is diſſolved d coagulated, the more is it exalted in its deep tinging olour, and is beheld with great admiration.

This high graduated *Vitriol* is found crude in thoſe places, here Gold, Copper, Iron, is broken and digg'd, and is undantly tranſported from thence into forraign parts, inmuch that ſometimes there is great ſcantneſſe of it in thoſe rts, and elſewhere.

Though the vulgar people can afford no better name to calling it onely a *Copper-water*, however, ancient Philoers by reaſon of its unſpeakable vertue and dignity exll'd it, and call'd it *Vitriolum*, for that reaſon, becauſe its ritual Oyl containeth all the three principles of all the umphing qualities.

If you get ſuch deep graduated and well prepared Mine-, called *Vitriol*, then pray to God for underſtanding and ſdom for your intention, and after you have calcined it, t it into a well coated Retort, drive it gently at firſt, then reaſe the fire, there comes in the form of a white ſpirit of riol in the manner of a horrid fume, or winde, & cometh o the Receiver as long as it hath any ſuch material in it. d note, that in this winde are inviſibly hid all the *three nciples*, and come together out of that dwelling, therefore s not neceſſary, to ſeek and ſearch alwayes in precious ngs, becauſe by this means there is a nearer way open o nature's myſteries, and is held forth to all ſuch, which able to conceive of Art and wiſdom.

Now if you ſeparate and free this expell'd ſpirit well and ely, *per modum diſtillationis*, from its earthly humidity, in the bottom of the glaſſe you will finde the treaſure, fundamentals of all the Philoſophers, and yet known to

none, which is a *red Oyl*, as ponderous in weight, as eve any Lead, or Gold may be, as thick as bloud, of a burnin fiery quality, which is that true fluid Gold of Philoſopher which nature drove together from the three principles wherein is found a ſpirit, ſoul, and body, and is that *philoſo phick Gold*, ſaving one, which is its diſſolution, during th fire, and not ſubject to any corruptiblene ſſe, elſe it flie away with body and Soul, for neither water nor earth ca do it any hurt, becauſe it received its firſt birth and begin ning from a heavenly water, which in due time is poure down upon the earth.

In theſe together driven goldiſh waters lieth hid that tru bird and *Eagle*, the King with his heavenly *Splendor* toge ther with its clarified *Salt*, which three you finde ſhut up i this one thing and golden properry, and from thence yo will get all that, which you have need of for your inten tion.

Therefore ſet that golden body you have obtained, whic in dignity and vertue is exalted beyond all other Gold, in its due and lawfull diſſolution, its due time, then the An gel of the higheſt will appear unto thee, and tell thee th it is the *Reſolver* of all the myſteries in the World, receiv it with joy and keep it ſafe, for its quality is more heaven ly than earthly, therefore doth it heartily incline to ſtriv after that, which is above, from whence it had its Original.

If you have ſeparated this Prophet from his matter whic remained, then you need not to undertake any further pro ceſſe, you were taught *parabolically* in my XII. Keyes. Fo even in his remaining formal ſubſtance you may finde, an expect from thence a pure immortal Soul, together wi the glory of the Salt, both which are obtained by means the ſpirit, and muſt be had from thence, and no impure contrary thing muſt be added thereunto. And it is don in the ſame manner as I told you in my *Keyes*, with the So and Salt of the Gold by the ſaturnal water, in whoſe pla this ſpiritual Mercurial ſpirit might be uſed with better a vantage.

Mars can be reduced into a moſt effectual *Vitriol*, in which Metalline Vitriol afterward all the three *principles*, as *Mercury Sulphur* and *Salt* are found under one heaven, and with little pains and ſhort time each can be taken out of it apart, as you ſhall hear, when I ſhall make further relation of the Mineral *Vitriol* which is digged in *Hungary*, of a high gradation. Now if you have wit and underſtanding, art inclined and heartily deſireth to conceive of the true meaning of my *Keyes*, and of my other writings, thereby to unlock the locks of Metals for our ſtore, then you ſhould have taken notice and obſerved, that in all theſe I have written not onely of the Metal of *Sol*, of its *Sulphur* and *Salt*, but I have interlined and mingled alſo, and made *uniformal* other ſeed Metals, from whence may be had the *myſtical Maſterie*: therefore men ought to iterate often the reading of Philoſophick books, then a true ſenſe and meaning may be drawn from them, which without divine illumination cannot be neither, *&c.*

But hoping that thoſe, who are fully and really reſolved to incline their hearts unto wiſdom, will give more attention thereunto, than the other madd worldlings, for whom theſe my writings were not intended: for I ſpoke as plainly as ever poſſibly I could, and this kindled light ſhall further be purified, ſo that true and ſincere Novices may have a full light without an eclipſe from their beginning to their ending. To which end I took theſe pains to diſcloſe that, which all the World was ſilent in, and concealed it to their laſt end, and buried it in ſilence to their very graves.

The ſcope I aimed at in ſo doing, was not to hunt after any vain glory, but rather, that Gods gracious provident goodneſſe might be held forth unto poſterity, that the future ages might become ſeeing, and ſome of the poſteritie's eyes might be kept open, and be helpfull unto their needy fellow Artiſt, and make them partakers of Gods graces and gifts. Though my minde be mightily perplexed, when I think on what I have done, becauſe I write ſo plainly, not knowing into whoſe hands after my departure theſe my writings

may come; However, I hope, let them be what they will that they will remember, and lay to heart my faithfull warnings inſerted in my former and theſe preſent writings, that they deal with this book, and uſe it ſo, that they may give good accompt for it to Almighty God.

Touching further the *Vitriol*, I ſhould make mention of it in my Manuals, where I treat and write generally of Minerals: But it being ſuch a ſingular Mineral, whoſe fellow whole nature doth not produce, beſides, Vitriol before all others is of great affinity unto Metals, and is next kin unto them, for out of all Metals there can be made a Vitriol, or Chryſtal (Chryſtal and Vitriol is taken for one) therefore I would not bereave it of its own praiſe, and put it commendation too far off, but rather preferre it, as there is juſt cauſe, before other Minerals, and the firſt place, next to Metals ſhould be given unto it; for (ſetting aſide all Metals and Minerals) this is ſufficient to make the Philoſophers ſtone of it, which no other in the World can do the like though ſome *particulariter* are a help to further that work, and Antimony alone is a ſufficient Maſter hereunto, as in its due place more ſhall be ſpoken of. However, none is thus much dignified in its worthineſſe, that the ſaid Philoſophick ſtone could be made of it as this Vitriol is. Therefore ancient Philoſophers have concealed this Mineral as much as ever they could, and would not reveal the ſame to their own Children, that they ſhould not divulge it in the World, but be kept ſecret, though they publiſhed, that ſuch preparation is made out of one thing, and out of one body, which hath the nature of *Sol* and *Lune*, and containeth alſo the Mercury, wherein they ſaid true enough, becauſe it is ſo. But here I muſt admoniſh you, that you may turn this argument, and ſettle your thoughts wholly upon Metalline Vitriols, becauſe I intruſted you, that out of *Venus* and *Mars* there can be made an excellent Vitriol, wherein are found the three principles for the generation of our ſtone, but you muſt further note alſo, that nevertheleſſe theſe three Metals, as *Spiritus*, *anima*, *corpus* are buried and

Obſerve onely this difference, that the Salt muſt be drawn forth from the Mercurial body, as it hapned unto the Soul, with the ſpirit of Mercury; whereas on the other ſide the Salt of Gold muſt not be drawn forth with the ſaturnal water, becauſe it is too weak for the body of Gold, but with a water, which hath been expreſſed in the deſcription of *particulars*.

This diſtinction muſt be exactly obſerv'd, being of great concernment, becauſe the Salt of Vitriol is not ſo ſtrongly guarded, and is not in ſo fix'd a body, as the Gold is, but is ſtill an open body, which ſaw no coagulation as yet, nor paſſed it through any melting fire, therefore that body never came as yet to any compactneſſe, there is room left for its own ſpirit to enter into, can embrace, and unite with its like, and a ſnow white extraction of Salt may be had, whereas on the other ſide a ſharper matter muſt penetrate Gold, as you ſhall hear, when I ſhall ſpeak more of it in its due place.

Behold now, my friend, whatſoever thou art, what minde I bare towards thee, and how I am affected unto thee in my heart, the like I never durſt look for from thee. Conſider it well, how ſincerely and faithfully I diſcloſe unto thee all the locks and bonds, whereby the whole Philoſophick wiſdom is ſhut up, which hitherto never entred any more thoughts, much leſſe that ever it was practiſed, or diſcovered; and nothing cauſed me to do it, but onely Gods infinite mercy, my good will and love toward my Neighbour, which my Predeceſſors have not done ſo compleatly, and was put off unto me to do it.

Having thus ſeparated your three Mineral bodies, and ordered them into certain diviſions, and put away the dregs, wherein they lye hid, then look to it, that you neglect none of it, by the diminiſhing of the quantity, which would prove a great fault to your work, and keep each in its own and due quantity, otherwiſe in your work you cannot come to a happy end.

This is the thrift which ſo many have miſſed, and have

written great volumes about it: for all what cometh from our Philoſophick Gold, and hath divided it ſelf into three parts, the ſame muſt be brought into one, without any loſſe and diminution, which is to enter into a new form again, and become a meliorated ſubſtance,& nothing of it muſt be done away,but onely the *feces terræ* in which the glorious Salt had its dwelling. Therefore do that I told you of,& joyn the ſpirit with the body, bring the body alſo into a ſpirit,diſſolve & exalt it into the higheſt ſpiritual power,in that diſſolutiõ the body turns to a ſpirit,& the ſpirit with the body uniteth and joyneth into one ſubſtance, that after the exchanging of all manner of colours, there cometh a white body like ſnow, tranſcending all whiteneſſes. This is the greateſt myſtery of this world, about which among the learned and ſuppoſed wits,ſuch diſputings in the world have been, that a palpable thing, and a viſible one could be reduced into its *prima materia*, and out of that may be made again a new clarified and better ſubſtance, by the bountifull nature leading the way thereunto.

Thus you have made and brought into the world the *Queen* of *Honour*, and the firſt *born daughter* of Philoſophers, which after her due perfection is called the white *Elixir*, of which great volumes are extant. Having brought your work thus far, then you have deſerved to be received into the *Turba* of Philoſophers, and you get more Art,wiſdom, and underſtanding than all Sophiſters, which prate much of theſe myſtical things, and yet know not the leaſt thing of it. Therefore it is juſt that you ſhould be preferred before them, and let them ſit below thee in ſhame and diſgrace, and in their darkneſſe of miſ-underſtanding, ſo long till nature doth enlighten them alſo.

That you may bring and lead that new Philoſophick Creature by the means nature afforded, unto the higheſt perfection, after which your heart with all her endeavours doth ſtrive,then remember that neither man nor beaſt without a living Soul can neither ſtir nor move: and as man here in this life, through temporal death loſeth his Soul,

offerin

fering the same again unto the Almighty God, from whom had it first, into his mercy and merits of *Jesus Christ*, here after the departure of the Soul the dwelling, as the dy of it, is left quite dead, which is buried in the ground, here it rotteth, and must return unto dust and ashes, being duly stipend, which the fall of our first parents in Paradise ve deserved, and from them, as by an inheritance is fall'n on us: after which putrefaction there are raised again on e great day new and clarified bodies, and the departed ul taketh her dwelling up again in that new body; after at, there is no more parting of body nor spirit, nor soul: t because the Soul finding a clarified body, then with the me she maketh an everlasting Union, which neither De- l nor death can destroy and disjoyn any more, nor bring it to any corruption, but from henceforth into all eternity e are and shall; be like unto the best Creatures of God, hich before our mortality and departure of the spirit, of e soul and the body could never be, God help and grant nto us all a blessed resurrection. *Amen.*

This high and mighty example having its foundation, ot in humane thoughts, wit, or pride, or in an ungrounded ating, but in the great *Creatour's* true word, which he th revealed unto us through his servant and holy Prophet *Moses*, doth inform you, what you ought to do further with our new begotten Creature, that you may get a perfect rth without any defect, to the praise of the Highest, the ather of lights and mercy, from whom we receive all per- ct gifts which he graciously bestoweth on his Children, r which we are not able to return sufficient thanks unto im.

Now if you will proceed well in your work, then joyn he new body with his Soul, which you formerly drew om; that the compound in its vertue be compleat, and here be apparent in the end a *plusquam perfection* of it: hen is begotten the *Red King* of all glorie in a fiery sub- ance, and highly clarified body, exalted above all powers pon earth, from thence ariseth the golden fountain, he

that

that thinketh of it is renewed in all his Members, and there is riſed wholly a new life: for the which God be praiſed for ever more.

The augmentatiou of this huge treaſure together with the fermentation thereof, for the tranſmutation of Metalls doubtleſſe you have taken notice of exactly afore, where I wrote of Gold how it muſt be handled, and what direction I have given you, thereunto, the ſame you muſt obſerve; for here is all one proceſſe, from the middle to the end, the beginniug onely asketh alteration, by reaſon of the two diſtinct matters: for the which God be praiſed whom we beſeech, to give us his grace and bleſſing, that we may make good uſe of this treaſure, and after this life we may enter into the heavenly Kingdom.

The love to my Neighbour hath moved me to write of theſe things, which in my long experience I found to be true, following the ſteps of bountifull nature, which made me a Sooth-ſayer in natural things, and I am aſſured, that if theſe my writings are made publick after my death, and my other books ſhiring in the ſame fortune, that they muſt undergo many cenſures. For ſome will extreamly condemn me, delivering me unto Satan, becauſe I have written ſo plainly: Others there will be, which will quite overthrow my writings, crying out to be Lies, Superſtition, and Diabolical works, the like cenſure other illuminated men before me have undergone, which they feel to this day; for men are ſo incredulous in theſe points, that ſo mighty an operation ſhould be found againſt all manner of infirmities, beſides the tranſmutation of Metals in ſo deſpicable a matter, (over which the *Iron Man* with his eſpouſed Wife *Venus* together with the deep glittering *Sol*, is, and muſt have the predominancie) and with incredible profit it ſhould by Art be brought to ſuch perfection. The Art being great, and the matter ſo contemptible, it procureth the more doubt and unbelief: theſe unbelieving men I let underſtand onely this notable example, whereby the eyes of thoſe, that are going unto *Emaus*, ſhall be opened, and thereby ſhall ac-

tell thee really for the higheſt truth, that you may diſ-
e *our Gold*, naturally driven together, in a ſhort way, to
ng it to its *prima materia*, and is done thus: take the
wn Mineral Spirit, in which our *Mercury*, *Sulphur*, and
is ſhut up, containing that Philoſophick myſtical Gold,
r that *guttatim* upon white calcined tartar, theſe two
rary qualified matters will be tiſſing, let them ſtay toge-
till their contention and ſtrife be ended, and our Gold
e it ſelf inviſible in the vegetable *Salt acre*, or in the bel-
f tartar: lute a Helmet to it, diſtil it at firſt gently in
neo, then increaſe your fire, then *Hermes* his volatile
will fly away from our Gold in that *ſublimation*, and ſit
the higheſt pinnacles of the Temple, looking about
ich way to betake himſelf, but ſoon is catch'd in the
ceiver, which muſt be pure and very dry: when you ſee
t his flight is but ſlow, then take the glaſſe out of the
ny, ſet it in aſhes, increaſe your fire, then will ſhe fly
re nimbly, keep that fire ſo long till all is come over;
l her brother the *Red Dragon*, hiding his redneſſe under a
l colour in a whitiſh fume, will begin to follow after his
ing brother. Then ceaſe with the fire, the drops being
fall'n from the Helmet, take it off, that which you
de in the *Receiver*, you are to keep as a treaſure of my-
ries. In this manner you have gotten wiſdom, under-
nding, and ſkill, the fundamentals alſo, and deſires of Phi-
ophers: by this ſhort witty proof you learn and get that
owledge, how this water may be ſought after, found, and
ted on, and is not to be eſteemed a common water, but is
t real infallible *heavenly water*, of which at the begin-
g I have written, and repeated the ſame the oftner;
ich in a ſpiritual manner from the *heavens power* is
red down upon earth, beginneth and accompliſheth
generation of all Metals, for that reaſon the ancient Phi-
ophers call'd this water *Mercury*, but I call it the *Spirit* of
ercury.

Now if you proceed right in this work, and you know
at food and what drink to give to this bird, *viz.* Sulphur
and

and Salt of Metal, then you may attain unto the end of t
great work, which is almoſt like unto the Philoſoph
great work, and you may get profit infinitely *partitulari*
many wayes; you muſt note, that this is not the true Phi
ſophick diſſolution, but onely one, which *particular*
performeth ſtrange matters, and is a *ſpeculum*, in which
Mercury, our *Sol*, and our *Lune* is ſeen bleaking, which
preſent confuting of unbelieving *Thomaſſes*, diſcover
the blindneſſe of ignorant men. The diſſolution of
three *principles* I have deſcribed unto you formerly, whi
is of a ſlower pace, requiring time and patience, and
exact attention to make, or bring *three* into *one*, which w
is done in it ſelf *per ſe*, without mixing of any heterogen
matter, onely that which lyeth hid in it, muſt do it. F
the Fountain of ſalvation is the illumination of the So
and the Salt of the clarified body, are all in that one thi
exiſtent from *one*, *two*, or *three*, which muſt be brought
reduced to *one*, which is the golden vertue of all Metals,
alted above all powers, together with the *Eagle* and whi
body, which are no where together, but onely in this *on*
found, and in that which is next kin unto it, which kno
ing Philoſophers alwayes held in great eſteem, but ignor
and blinde men deſpiſed and diſgraced the ſame. But tho
whoſe eyes are once opened, love to ſtick unto truth, co
to hide the matter from wicked men, and ſtudy day a
night how the ignorant might be kept from it. Thus I cl
this third part.

And before I begin the fourth part, concerning *Partic*
laria, I muſt needs ſpeak ſomething of the Philoſophers *V*
triol, *Sulphur*, and *Magnet*.

My friend, you muſt note, that this deſcription I ma
now of the eſſence of Vitriol reſteth onely upon try
made, the victorious triumph of the higheſt wiſdom c
by inheritance from the moſt ancient Philoſophers u
me, and comes now unto thee, wherein experimenta
it's found, that there is a ſubterranean *Mineral Salt*, cal
Vitriol, which for dying of Cloaths, and many other u

owledge that I have written no untruth, but diſcloſed a truth very plainly. And note, that the ancient Phi-phers endeavoured to deſcribe the preparation of the e under a notion of diſtilling of wine and the ſpirit eof, which in their work are almoſt like one to an-er. For 1 they taught out of the beſt wine to make a it, without any ſtrange phlegme, which to this day ong vulgar Artiſts muſt be, and is called the right and e myſtical ſpirit of wine, whereas it may ſoon be proved, this ſuppoſed ſpirit of wine containeth much inviſible idity, or phlegme, in an inſenſible manner, which is hing elſe, but its vegetable Mercury: for the fiery ſpirit wine is the true fire and ſoul of the wine. Every Sulphur raineth ſecretly its original and principal Mercury: Ve-ables in their kinde, the Animals in their kinde, and Minerals alſo after their kinde. 2. They taught how ſpirit of wine muſt be ſeparated in two diſtinct parts, mely this ſpirit of wine be poured upon white calcined ar, and be drawn over in a gentle diſtillation. In this illation is ſeparated the ſecret and true ſpirit of wine m his Vegetable Mercury, as I faithfully informed you my Manuals. From the remaining earth they taught a t be drawn, to be added to the rectified ſpirit, whereby is fortified and ſtrengthned in his ſubſtance, and at laſt e Philoſopher ſtone ſhould be generated! It is mightily inſt Gods ordinance, that a Vegetable ſhould produce Animal, or an Animal produce a Mineral. By way of erable, the practice part is held forth under the notion this preparation. Now as they taught of the wine, ſo in e manner alſo through a ſhort way our Gold can be pre-ed, (not the uſual and common Gold) and may be diſ-ved, divided, ſeparated, and brought into its firſt prin-ple.

But you muſt note, that this diſſolution and ſeparation as never deſcribed plainly by any of the ancient Philoſo-ers which lived before me, and knew the *Magiſterium*, y I do it, the love to my Neighbour hath moved me there-

thereunto, which I bear from the Center of my heart to those, which overcome this myſtery without falſhood, mingling vices with a faithfull heart, in a ſincere knowledge and real piety. In the firſt place be inform'd, that our Gold (ſo much ſpoken of hitherto) muſt never be taken for ſuch Gold by any of our Diſciples, which hath been melted, and fully digeſted by nature, for herein ſuch errour is committed, that men dilapidate all what they have and looſe both the beginning and end of all their work. Although not onely from Gold, but from other Metals this *Elenodium*, and Jewel may be had, in the preparation of it, *particulariter* much profit and advantage may be gotten in that, which concerneth mans health, as hath been formerly told; however, without the ſpirit of Mercury *univerſal* of the World to be gotten meerly from the body of *Sol*, is impoſſible, and will be impoſſible, unleſſe the Creatour of all things produce another ordinance, to change and alter his Creature after his own will. But as that is impoſſible, ſo it is impoſſible alſo, to deal againſt God's Creature in that kinde, as to finde out that wholeſom proffit, which to your longing deſire you expect. You must believe it for a truth, as Chriſt himſelf is, that the Philoſopher's ſtone would not be ſo ſtrange, rare, and unknown a thing, it would be common to Kings and Potentates, if God would permit to be made of Gold alone, and the three Jewels of infinite fixed vertues hid therein, could be had out of it!

My intent is not in this preſent Treatiſe to uſe any prolixity in writing; thoſe that are not quite blinde, and have their eyes open, have enough already to attain unto real knowledge, and command both his minde and hands, not to paſſe by the weightieſt, and eſteem high things that are unworthy, and to fall with the blinde into the pit, made for them. Thoſe that are real in their deſire for to attain unto art and wiſdom, and intend to propagate the ſame without ſophiſtication, and deſire in reality to glorie in that honourable truth, you may ſhew a real proof of it in this manner.

I to

cannot well possibly be without it, for it carrieth nd eateth through, by reason of its sharpnesse, h is distinct from other Salts, in respect of their qua- : for the *Mineral* of this Salt is strange, of a very nd fiery quality, as apparent in its spirit, and con- th a twofold spirit, which is *miraculum naturæ*, is not found the like in other Salts; and this Salt is a *aphrodit* among other Salts, it is white and red, even u will have it, it hath an extraordinary medicinal qua- performing things in an incredible manner. This Salt ineth a combustible *Sulphur*, which is not in other . Therefore in Metalline affairs touching their trans- tion, it performeth more than others, because it help- ot onely to open some, but helpeth the generation of ts, by reason of its *innate* heat. When Vitriol is sepa- by means of fire, then its spirit at first comes in a e form, after that there comes from its earth a spirit of condition, staying in the earth, the Salt being united its expell'd Mercury and Sulphur, can sharpen them: emainder that staveth behinde, is a dead earth, of no cie. Let this suffice for your learning, and consider what the Creator holds forth unto thee, in nature by ow kindled *ternarie*: for as you finde in Vitriols body distinct things, as Spirit, Oyl, and Salt, even so you xpect from its own spirit again (which without the ling of its Oyl, is driven from its matter) three distinct s, even as you did formerly from the body of Vitriol, h deserveth very well the name of *Speculum sapientiæ* e, held forth purposely to man to view himself. For u can separate this spirit of Vitriol as it ought, then that ds again unto you three *principles*, out of which onely, out any other addition, since the beginning of the d the Philosophers stone hath been made: from that ave to expect again a spirit of a white form, an Oyl of uality, after these two a Christalline Salt, these three duely joyned in their perfection, generate no lesse the Philosophers great stone: for that white spirit is

merely

meerly the Philosophers Mercury, the red Oyl is the S and the Salt is that true Magnetick body, as I told you merly. As from the spirit of Vitriol is brought to light red and white tincture, so from its Oyl there is made *Ve* her *tincture*, and in the Center they are much distinct a der, though they dwell in one body, possessing one lo it matters not, for the will of the *Creator* was so, to h that mystery from unworthy men: observe and consid well, if so be you intend to be a true follower of Ph sophers: In this knowledge lyeth hid an irreco able errour, worldly wits cannot conceive of it, t the spirit of Vitriol, and the remaining Oyl should be o great distinction in the vertue. Touching their proper the spirit being well dissolved, and brought into its th *principles*, Gold and Silver onely can be made by it, and of its Oyl onely Copper, which will be apparent in a pr made. The condition of the spirit of Vitriol, and its maining Oyl is this, that where there is *Copper* and *Iron*, *Solar* seed commonly is not far from it, and again wh there is seed of Gold at hand, Copper and Iron is not from it, by reason of its attractive Magnetick quality love, which they, as tinging spirits in a visible manner c tinually bear one to another. Therefore *Venus* and *M* are penetrated & tinged with the superabounding tinct of Gold, and in them there is found much more the of the *red tincture*, than *in Gold* it self, as I made further lation of it in my other books, unto which there belong also the *Mineral* of *Vitriol*, which goeth beyond these many degrees, because its spirit is meer Gold and *rubed* crude indigested tincture, and in very truth (as God h self is) is indeed not found otherwise.

But this spirit, as you heard, must be divided into t tain distinct parts, as into a spirit, soul, and body, the s is the Philosophick water, which though visibly parte sunder, yet can never be separated *radically*, (becaus their unavoidable affinity they bear, and have one to other) as it appeareth plainly, when afterward they joy

ned, the one in their mixture embraceth the other, even
Magnet draweth Iron, but in a meliorated eſſence, ber-
than they had before their diſſolution. This is the
iſt, beginning, middle, and end of the total Philoſophick
dom, affording riches and health, and a long life; it may
her be ſaid, and really proved, that this ſpirit is the eſ-
ce of *Vitriol*, becauſe this Spirit and Oyl do differ ſo
ch, and were never united radically, becauſe the Oyl
eth after the ſpirit, each can be received apart; This
y ſpirit may rather and more fitly be called an eſſence,
bur, and ſubſtance of Gold, and it is ſo, though he lyeth
king in Vitriol as a ſpirit.

This golden water, or ſpirit drawn from Vitriol, contains
in a ſulphur and Magnet, its ſulphur is the *anima*, an in-
nbuſtible fire, the Magnet is its own Salt, which in the
junction attracteth its Sulphur and Mercury, uniteth
h the ſame, and are inſeparable Companions. Firſt in
gentle heat is diſſolved the undigeſted Mercurial ſpirit,
this is further extracted, after a Magnetick quality, the
phurous anima, in that earth ſticketh the Salt, which is
racted alſo in a Magnetick way by the Mercurial ſpirit,
till the one is a Magnet unto the other, bearing a Mag-
tick love one to another, as ſuch things, where the laſt
gether with the *medium* is drawn forth by the firſt, and
thereby generated, and thus take their beginning. In
ſeparation and diſſolution the ſpirit, or Mercury is the
Magnet, ſhewing its Magnetick vertue toward the ſul-
and Soul, which he *quaſi Magnes* attracteth, this ſpirit
medium diſtillationis being abſolved and freed, ſheweth a-
its Magnetick power toward the ſalt, which he attract-
from the dead earth; after the ſpirit is ſeparated from it,
the Salt appeareth in its purity: if that proceſſe be
ther followed, and after a true order and meaſure the
ction be undertaken, and the Spirit and Salt be ſet
ther into the Philoſophick furnace, then it appears
, how the heavenly ſpirit ſtriveth in a Magnetick way
tract its own Salt, it diſſolveth the ſame within XL.

dayes, bringeth it to an uniform water with it ſelf, even the Salt hath been before its coagulation. In that deſtruction and diſſolution appeareth the higheſt blackneſſe *Eclipſe*, and darkneſſe of the earth, that ever was ſeen. But in the exchange thereof a bright glittering whiteneſſe appearing, then the caſe is altered, and the diſſolved fluid wateriſh Salt turns into a Magnet; for that diſſolution it layeth hold on its own ſpirit, which is the ſpirit of Mercury, attracteth the ſame powerfully like Magnet, hiding it under a form of a dry clear body, bringing the ſame by way of uniting into a deep coagulation a firm fixedneſſe by means of a continued fire, and the certain degrees thereof.

The King with the white Crown being thus generated and by exiccation of all humidities being brought to a fixed ſtate, then is it nothing elſe, but earth and water, though the other Elements be hid therein inſenſibly; however both theſe keep the predominance, though the ſpirit turn to earth, and can never be ſeen in a watery form, and the double new born body abideth ſtill in its Magnetick quality; for as ſoon as his departed Soul is reſtored after white fixation, then like a Magnet he attracteth the ſame again, uniteth with it, then are they exalted to their highest tincture and *rubedo*, with a bright tranſparentneſſe and clarity. Thus in brief you have a ſhort relation of Vitriol, Sulphur, and Magnet. Pray to God for grace, that you may conceive aright of it, put it then to good uſe, and be mindfull of the poor and needy.

At the cloſing I annect this briefly, to hold forth unto you a natural proof, that you preſently fling and throw down the *Sophiſter*, and take his Scepter from him. Note that from all Metals, eſpecially from *Mars* and *Venus*, which are very hard and almoſt fixed Metals, of each apart can be made a *Vitriol*; this is the reduction of a Metal into a Mineral: for Minerals grow to Metals, and Metals were at firſt Minerals, and ſo Minerals are *proxima materia* of Metals, but not *prima*: from theſe vitriol may be made, other reduc-

on

, namely a ſpirit is drawn from them by the vertue of

his ſpirit being driven over, then there is again a re-
ion of a Mineral into its ſpiritual eſſence, and each
t in its reduction keepeth a Metalline property: but
ſpirit is not the *prima materia*. Who is now ſo groſſe
abſurd, that ſhould not be able to conceive further
believe, that by theſe reductions from one to the other
e be a way to *prima materia*, and at laſt to the ſeed it
, both of Metals and Minerals: though there be no ne-
y to deſtroy Metals, becauſe their ſeed in the Minerals
und openly fixed.

O good God, what do theſe ignorant men think! is not
a very eaſie, and Childrens like labour? the one begets
other, and the one cometh from the other, is there not
ad bak'd of Corn, upon diſtinct works? But the World
linde and will be ſo to the end of it: Thus much at this
e, and commit thee to the protection of the Higheſt.

End of the third Part.

THE FOURTH PART OF BASILIUS VALENTINUS His last TESTAMENT,

e Manuals *wherein he treateth, how Me-tals and fitting Minerals may* Particu-lariter *be brought to their highest preparation.*

LONDON,
Printed *Anno Domini, MDCLVI.*

THE FOURTH PART, OF

articulars *from the ſeven Metals, how they may be prepared with profit.*

Firſt of the Sulphur of *Sol*, whereby *Lune* is tinged into good Gold.

TAke of pure Gold, which is three times caſt through *Antimony*, and of well purged *Mercury* vive, being preſt through leather, ſix parts, make of it an *Amalgame*, to the quantity of this Amalgame grinde twice as much of common Sulphur, let it evaporate in a broad pan in a gentle heat under a Muffle, ſtirring it ſtill with an Iron hook, let the fire be moderate, y the matter do not melt together, this Gold calx muſt be brought to the colour of a Mary-gold flower, then is it right; then take one part of Salpeter, one part of Salarmonic, half a part of grinded peebles, draw a water from it. Note, this water muſt be drawn warily and exactly: To draw it after the common way will not do it: he that is uſed to Chymick preparations, knows what he hath to do; And note, you muſt have a ſtrong ſtone Retort, which muſt be coated, to hold the ſpirits cloſely: its upper part muſt have a pipe, upward of half a ſpans length, its wideneſſe muſt bear two fingers breadth, it muſt be ſet firſt in a diſtilling furnace, which muſt be open above, that the upper pipe may ſtand out directly, apply a large receiver, lute it well: let your firſt fire be gentle, then increaſe it that the Retort look glowing hot:

put a ſpoonfull of this ground matter in at the pipe, cloſe the pipe ſuddenly with a wet clout, the ſpirits come ruſhing into the receiver: theſe ſpirits being ſetled, then carry another ſpoon-full: in this manner you proceed till you have diſtilled all. At laſt give time to the ſpirits to be ſetled, to turn into water: this water is a helliſh diſſolving ſtrong one, which diſſolveth inſtantly prepared Gold calx and laminated Gold, into a thick ſolution, of which I made mention above in the third part. This is that water, which mentioned in my *ſecond Key*, which diſſolveth not only Gold, but bringeth it to a volatility, carrying it over the helmet, whoſe *anima* may afterward be drawn from its torpid body.

Note, the ſpirit of common Salt effecteth the ſame, drawn in that manner, which I ſhall ſpeak of afterward. If three parts of this Salt-ſpirit be taken, and one part of *ſpiritus nitri*, it is ſtronger than Salarmonick water: and is better, becauſe it is not ſo corroſive, diſſolveth Gold the ſooner, carrieth it over the helmet, maketh it volatile and fit to part with its ſoul; you have your choice to uſe which you think beſt, and may eaſier be prepared, thus: Take one part of the prepared Gold calx, and three parts of the water, which you make choice of, put it into a body, lute a helmet to it, ſet it in warm aſhes, let it diſſolve, that which is not diſſolved, pour three times as much water upon, that all diſſolve: let it cool, ſeparate the *feces*, put the ſolution into a body, lute a helmet to it, let it ſtand in a gentle heat day and night to *Balneo Mariæ*, if more *feces* be ſetled, ſeparate them, digeſt them again in the Balmy nine dayes and nights, then abſtract the water gently to a *ſpiſſitude*, like unto an Oyl in the bottom; this abſtracted water muſt be poured on that *ſpiſſitude*: this muſt be iterated often, that it grow weary and weak: remember you lute well at all times. To the oleity on the bottom pour freſh water, which was not yet uſed, digeſt day and night firmly cloſed, then ſet it in a ſand Capel, diſtil the water from it to a thickneſſe: make the abſtracted water warm, put it into a body, lute it,

ab-

ract it, iterate this work, and make all the Gold come er the helmet.

Note, at the next drawing always the fire muſt have one egree more: the Gold being come over into the water, ſtract the water gently from it in the Balmy, to the oleity, the glaſſe into a cold place, there will ſhoot tranſparent yſtals, theſe are the vitriol of Gold, pour the water om it, diſtil it again unto an oleity, ſet it by for ſhooting, ore Chryſtals will ſhoot, iterate it as long as any do ſhoot. iſſolve theſe Cryſtals in diſtilled water, put to it of purged ercury three times as much, ſhake it about, many colours ill appear, an *Amalgame* falls to the ground, the water eareth up, evaporate the *Amalgame* gently under a *muffle*, irring it ſtill, with a wyar, at laſt you get a purple coured powder, ſcarlet like, it diſſolveth in Vinegar into a loud-redneſſe. Extract its *anima* with prepared ſpirit of ine, mixed with the ſpirit of common Salt, eatred toge-her into a ſweetneſſe; This tincture of *Sol* is like a tranſpa-ent *Rubie*, leaving a white body behinde.

Note, without information you cannot attain unto the ſpirit of Salt, if it be not ſweet, it hath no extractive power; o the attaining hereof, obſerve theſe following manuals: ake good ſpirit of Salt, dephlegmed exactly, driven forth, n that manner, as you ſhall hear anon.

Take one part of it, add half a part to it of the beſt ſpirit of wine, which muſt not have any phlegme, but muſt be a meer Sulphur of wine, and muſt be prepared in that manner, as I ſhall tell you anon: lute a helmet to it, draw it over ſtrongly, leave nothing behinde; to the abſtracted put more ſpirit of wine, draw it over, ſomewhat ſtronger than you did the firſt time, weigh it, put a third time more to it, draw it over again, well luted, putrifie this for half a moneth, or ſo long as it be ſweet, and it is done in Balmy very gently: thus the ſpirit of Wine and Salt is prepared, loſt its eprroſity, and is fit for extracting.

Take the Ruby-red prepared Gold powder, put of this prepared ſpirit of Salt and Wine, ſo much that it ſtand two

fingers

fingers breadth over it, ſet it in a gentle heat, the ſpirit will be red ting'd, this red ſpirit muſt be canted off, pour new ſpirit on that, which remained on the bottom, ſet it luted into a gentle heat, let it be tinged deeply, then cant it off, this work muſt be iterated, that the body of *Sol* remain on the bottom like *calx vive*, which keep, for therein ſticketh yet more of the Salt of Gold, which is effectual in wayes of Medicine, as ſhall be ſhowed anon.

Thoſe ting'd ſpirits put together, abſtract them gently in *Balneo*, there will be left a red ſubtile powder in the bottom, which is the true tinctur *animated*, or Sulphur of Gold, dulcifie it with diſtill'd rain water, it will be very ſubtil, tender, and fair. Take this extracted Sulphur of *Sol*, as you were taught, and as much of Sulphur of *Mars*, as you ſhall hear anon, when I treat of *Mars*: grinde them together, put it in a pure glaſſe, pour on it ſo much of ſpirit of *Mercury*, let it ſtand over it two fingers breadth, that the matter in it may be diſſolved, ſee to it that all diſſolve into a Ruby-like Gold-water, joyntly drive it over, then is it one, and were at firſt of one ſtem, keep it well, that nothing of it evaporate, put it to ſeparated *ſilver calx*, being precipitated with pure Salt, and afterward well edulcorated, and dried, fix it together in a fiery fixation, that it ſublime no more: then take it forth and melt it in a wind-oven, let it ſtream well, then you have united Bride and Bridegroom, and you brought them unto Gold of a high degree: Be thankfull to God for it as long as you live.

I ſhould give further direction, how this extracted Soul of *Sol* ſhould be further proceeded in, and to make it potable, which miniſtreth great ſtrength, and continued health unto man. But it belonging unto Medicinals, I delay it to that place, where further mention ſhall be made of.

At this preſent I will ſpeak onely how the white *Solar* body ſhall further be anatomized, and that by Art its *Mercurie* current, and its *Salt* may be obtained. The proceſſe of it is thus:

Take

ke the white body of *Sol*, from which you have drawn
ima, reverberate it gently for half an hour, let it be-
corporeal, then pour on it well rectified hony-water,
h is corrosive, extract its Salt in a gentle heat, it is
in ten dayes space, the Salt being all extracted, ab-
t the water from it in *Balneo*, edulcorate the Salt with
ted distillings, with common distilled water, clarifie it
spirit of wine, then you have *Sal auri*, of w^ch^ you shall
more in its due place, of the good qualities it hath by
of Medicine upon man. On the remaining matter
r spirit of *Tartar*, of which in another place, because it
ongeth unto Medicinals: digest these for a moneths
e, drive it through a glasse, Retort into cold water, then
have quick Mercury of *Sol*, many strive to get it, but
vain.

There is one mystery more in Nature, that the white
lar body having once lost its *anima*, may be ting'd again,
d brought to be pure Gold, which mystery is revealed to
ry few: I shall give a hint of it, that you may not grum-
e at me to have concealed any point in the work.

I hope you have considered and taken to heart, what I
ave entrusted you withall about the universal stone of
hilosophers in my third part, namely how it resteth meer-
y upon the white spirit of Vitriol, and how that all three
rinciples are found onely in this spirit, and how you are
o proceed in, and to bring each into its certain state and
rder.

Take the Philosophick *Sulphur*, which in order is the
econd principle, and is extracted with the spirit of *Mercu-*
y, pour it in the white body of the *King*, digest it for a
month in a gentle *Balmy*, then fix it in ashes, and at last
in sand, that the brown powder may appear, then melt it
with a fluxing powder made of *Saturn*, then will it be mal-
leable and fair Gold, as it was formerly, in colour and ver-
tue nothing defective.

But note, the Salt must not be taken from the *Solar* bo-
dy, of which I made mention formerly, in a repetition of
the

the xii. *Key*, where you may read of. There may be prepared yet in another manner a transparent Vitriol, of Gold in the following manner.

Take good *Aqua Regis* made with *Sal armoniac*, i. *id est*, dissolve four ounces of Salmiac in *Aquafort*, then have a strong *Aqua Regis*, distil and rectifie it often the helmet, let no *feces* stay behinde, let all lascend transparent. Then take thinly beaten Gold rolls, cast merly through *Antimonie*, put them into a body, pour *Aqua Regis*, let it dissolve as much as it will, or as you dissolve in it: having dissolved all the Gold, pour into Oyl of *Tartar*, or Salt of *Tartar* dissolved in fountain wa it begins to tisse, having done tissing, then pour in again the Oyl, do it so long that all the dissolved Gold be fall'n the bottom, and nothing more of it precipitate, & the *Aq Regis* clear up. This being done, then cant off the *Aq Regis* from the Gold calx, edulcorate it with common w ter, eight, ten, or twelve times: the Gold calx being w setled, cant off that water, and dry the Gold calx in t aire, where the Sun doth not shine, do it not over a fire, s as soon as it feeleth the least heat it kindleth, and gre damage is done, for it would fly away forcibly, that n man could stay it. This powder being ready also, then tak strong Vinegar, pour it upon, boyl it continually over th fire in a good quantity of Vinegar, still stirring it, that it may not stick unto the bottom, for xxiv. hours together, then the fulminating quality is taken from it: be carefull you do not endanger your self: cant off that Vinegar, dulcifie the powder, and dry it. This powder may be driven *per alembicum* without any corrosive, bloud-red, transparent and fair, which is strange, and uniteth willingly with the spirit of wine, and by means of coagulation may be brought to a *Solar* body.

Do not speak much of it to the vulgar: if you receive any benefit by and from my plain and open information, be thus minded, to keep these mysteries secret still to thy dying day, and make no shew of it, else thou art naked and

lyest

open to the Devils temptations in all thy wayes: fore pray give attention to what I ſhall tell thee, for I impart unto thee this *Arcanum* alſo, and entruſt thee thy conſcience with it.

ake good ſpirit of wine being brought to the higheſt ee, let fall into it ſome drops of ſpirit of Tartar, then thy Gold powder, put to it three times as much of the and ſubtileſt common flowers of ſulphur, grinde theſe ther, ſet it on a flat pan under a *muffle*, give to it a tle fire, let the Gold powder be in a glowing heat, put ns glowing into the ſpirit of wine, cant off the ſpirit of e, dry the powder againſt a heat, it will be porous. ng dried, then add to it again three parts of *flores ſul-ris*, let them evaporate under a *muffle*, neal the remain- powder in a ſtrong heat, and put it in ſpirit of wine: rate this work ſix times, at laſt this Gold powder will be oft and porous as firm butter, dry it gently, becauſe it lteth eaſily. Then take a coated body, which in its der part hath a pipe, lute a helmet to it, apply a re-ver, ſet it freely in a ſtrong ſand Capel, let your firſt fire gentle, then increaſe it, let the body be almoſt in a wing heat, then put in the ſoftned well dried Gold wder, being made warm, behinde at the hollow pipe, oot it in nimbly, there come inſtantly red drops into the lmet, keep the fire in this degree ſo long, till nothing re aſcendeth, and no more drops fall into the Receiver. ote, in the Receiver there muſt be of the beſt ſpirit of ine, into which the drops of Gold are to fall.

Then take this ſpirit of wine, into which the Gold-drops l fall, put it in a pellican, ſeal it *Hermetice*, circulate it a moneth, it turneth then to a bloud-red ſtone, which elteth in the fire like Wax, beat it ſmall, grinde among *Lunar calx*, melt them together in a ſtrong pot, being own cold, put it in *aqua fort*, there precipitateth a black ; melt it, then you finde much good Gold, as Gold powder and the ſpirit of wine together with the , as the added *Lunar calx* did weigh, but one moye-

ty

ty of the *Lunar calx* is not ting'd, the other is as good a was to be uſed. If you hit this rightly, then be thank to God: if not, do not blame me, I could not make plainer unto thee.

Now if you will make this Vitriol, then take the pow formerly made, boyled in Vinegar, pour on it good ſp of common Sal, mingled with Salpeter water, and the ſ rit of Salt of *Niter*, this Salpeter water is made, as a *Tartari* is made with Salpeter; Gold is diſſolved in t water: which being done, then abſtract the water to thickneſſe, ſet it in a Cellar, then there ſhooteth a pure V triol of *Sol*, the water which ſtayeth with the Vitriol m be canted off, diſtil it again to a *ſpiſſitude*, ſet it in the C lar, more of the Vitriols will ſhoot, iterate this work long as any Vitriol ſhooteth. If you are minded to ma the Philoſophers ſtone out of *Solar Vitriol*, as ſome pha taſtick men endeavor in that way, then be firſt acquaint and aſk counſel of thy purſe, and prepare ten, or twel pound of this *Vitriol*, then you may perform the work ve well, and the *Hungarian* Vitriol, and others digged out Mines will permit thee to do it. You may extract fro this Vitriol alſo its Sulphur and Salt, with ſpirit of win which being all eaſie work, it is needleſſe to deſcribe it.

Now follow in the Particular *of* Lune, *and of the extraction of its* Sulphur *and* Salt.

TAke of *calx vive*, and common Salt, *ana*, neal the together in a Wind-oven, then extract the Salt pure from the *calx* with warm water, coagulate it again, put to an equal quantity of new *calx*, neal it, extract the Salt fro it, iterate it three times, then is the Salt prepared.

Then take the prepared *Lunar calx*, *ſtratifie* the *calx* wi prepared Salt in a glaſſe Viol, pour ſtrong water on it, mi of equal quantities of *Vitriol* and *Salpeter*, abſtract th

aqua

fort from it, iterated a third time, at laſt drive it ngly, let the matter well melt in the glaſſe, then take orth, your *Lune* is tranſparent and blewiſh, like unto an *a marine.* Having brought *Lune* thus far, then pour on rong diſtilled Vinegar, ſet it in a warm place, the Vine- is ting'd with a tranſparent blue, like a *Saphir*, and at- ſteth the tincture of *Lune*, being ſeparated from the Salt, which comes from *Lune* goeth again into the Vinegar, ich muſt be done by *edulcoration*, then you will finde *Sulphur* of *Lune* fair and clear. Take one part of this *phur* of *Lune*, one half part of the extracted *Sulphur* of , ſix parts of the ſpirit of *Mercurie*, joyn all theſe in a dy, lute it well, ſet it in a gentle heat, in digeſtion, that uor will turn to a red brown colour; having all driven r the helmet, and nothing ſtand in the bottom, then ur it on the matter remaining of the ſilver you drew the lphur from, lute it well, ſet it in aſhes for to coagulate, d to fix it xl. dayes and nights, or when you ſee the *Lu-* body be quite dry, brown, and nothing of it doth any re riſe, or fume, then melt it quickly with a ſudden *-fire* before the blaſt, caſt it forth, then you tranſmit- d the whole ſubſtance of Silver into the beſt moſt mal- able Gold.

Of this *particular* of Silver, I have made mention in ano- er place, namely in the repetition of my 12th *Keys*, where wrote that the ſpirit of Salt alſo can deſtroy *Lune*, ſo that *potable Lune* can be made of it: Of which *potable Lune* in laſt part mention ſhall be made of. You muſt note, that rther muſt be proceeded with *Lune*, and a more exact *tomy* muſt be made upon *Lune*, thus:

When you perceive that the *Sulphur* of *Lune* is wholly racted, and the Vinegar takes no more tincture from her, the Vinegar doth taſte any more of Salt, then dry the maining *calx* of Silver, put it into a glaſſe, pour on it ſufficient Hony water, as you did to the Gold, yet it muſt be ear, and without any *feces*, ſet it in a warmth, for four, or ve dayes, extract *Lune's Salt*, which you may perceive, when

when the water groweth white. The Salt being all ou
its then abſtract the Honey water, *edulcorate* the corroſ
neſſe by diſtilling, and clarifie the Salt with ſpirit of wi
the remaining matter muſt be *edulcorated* and dried, p
upon it ſpirit of *Tartar*, digeſt it for half a moneth, th
proceed as you did with the Gold, then you have *Mercu*
of *Lune*. The ſaid Salt of *Lune* hath excellent vertues up
mans body, of which I ſhall ſpeak in another place. T
efficacie of its Salt and Sulphur may be learned by this fo
lowing proceſſe.

Take of the ſky-coloured Sulphur, which you extract
from *Lune*, & is rectified with ſpirit of wine, put it in a gla
pour on it twice as much of ſpirit of *Mercurie*, which
made of the white ſpirit of *Vitriol*, as you have heard
the ſame place. In like manner take of the extracted a
clarified Salt of Silver, put to it three times as much
ſpirit of *Mercurie*, lute well both glaſſes, ſet them into
gentle Balmy for eight dayes and nights, look to it th
the Sulphur and Salt looſe nothing, but keep their quan
ty as they were driven out of the Silver. Having ſtood the
eight dayes and nights, then put them together into
glaſſe, ſeal it *Hermetice*, ſet it in gentle aſhes, let all be di
ſolved, and let it be brought again into a clear and whi
congulation, at laſt fix them by the degrees of fire, then th
matter will be as white as Snow, thus you have the whit
tincture, which with the *volatile* diſſolved *anima* of *Sol* yo
may animate, fix, bring to the deepeſt redneſſe, and at laſ
ferment, and *augment* the ſame in *infinitum*, the ſpirit o
Mercurie being added thereunto. And note, that upo
Gold a proceſſe is to be ordered, with its *Sulphur*, an
Salt.

If you underſtood how their *primum mobile* is to b
known, then is it needleſſe in this manner, and to th
purpoſe to deſtroy Metals, but you may prepare ever
thing from, or of their firſt eſſence, and bring them to th
full perfection.

the Particular *of* Mars, *together with the extraction of its* Anima *and* Salt.

Ake of red Vitriol Oyl, or Oyl of Sulphur one part, and two parts of ordinary Well-water, put those together, dissolve therein filings of steel, this dissolution must filtred being warm'd, let it gently evaporate a third part it, then set the glasse in a cool place, there will shoot stals as sweet as Sugar, which is the true *Vitriol* of *rs*, cast off that water, let it evaporate more, set it in in a cold place, more Crystals will shoot, neal them tly under a muffle, stirring it still with an Iron-wyar, you get a fair purple coloured powder, on this powder distill'd Vinegar, extract the *anima* of *Mars* in a gentle my, abstract again the Vinegar, and *dulcorate* the *anima*. is is the *anima* of *Mars*, which being added to the spirit *Mercurie*, and united with the *anima* of *Sol*, tingeth *Lune* o *Sol*, as you heard about the Gold.

the Particular *of* Venus, *what mysteries there are hid therein, and of the* Extraction *of its* Sulphur *and* Salt.

Ake as much of *Venus* as you will, and make *Vitriol* of it, after the usual and common practise: or take good rdigreece, sold in shops, it effecteth the same, grinde it , pour on it good distill'd Vinegar, set it in a warmth, Vinegar will be transparent green, cast it off, pour on ning matter on the bottom new Vinegar, iterate long as the Vinegar taketh out any tincture, r of the Verdigreece on the bottom lieth put the ting'd Vinegar together, distil the

Vinegar from it to a dryneſſe, elſe a black Vitriol ſhoot, thus you get a purified Verdigreece, grind it ſm pour on it the juyce of immature Grapes, let it ſtand gentle heat, this juyce maketh a tranſparent tincture green as a *Smarag'd*, and attracteth the red tincture of *nus*, which affords an excellent colour for Painters, L mers, and others for their ſeveral uſes.

When the juyce extracts no more of the tincture, t put all the extractions together, abſtract the moyety of juyce gently, ſet it into a cool place, there ſhooteth a fair Vitriol, if you have enough of that, then you have ter enough to *reduce* the ſame, and to make of it the Ph ſophers ſtone, in caſe you ſhould make a doubt to perfo this great myſtery by any other Vitriol. Of this prepara I have ſpoken already *Parabolicè* in the book of the K in the Chapter of the Wine-vineger, where I ſaid, that common *Azoth* is not the matter of our ſtone, but *Azoth*, or *materia prima* with the common *Azoth*, with the Wine, which is the out-preſt juyce of uni Grapes, and with other waters alſo muſt be prepared, th are the waters wherewith the body of *Venus* muſt be b ken, and be made into Vitriol, which you muſt obſerve w well, then you may free your ſelves from many troubles a perplexities.

But eſpecially note, that the way of the *Univerſal* wi this Vitriol is underſtood in the ſame manner, and is th conditioned, as I told you in the third part of the *univerſ* and pointed at the common *Hungarian Vitriol*, and even well out of *Mars*, put *Particulariter* to be dealt upon w *Venus*. Therefore know, that it may be done with gr profit, if you drive forth the red Oyl of *Vitriol*, and diſſo *Mars* in it. And Cryſtalliſe the ſolution, as you were to when I treated of *Mars*. For in this diſſolution and coa lation *Venus* & *Mars* are united, this *Vitriol* muſt be red under a *muffle* unto a pureted powder, and muſt be c tracted further with diſtill'd Vinegar, as long as there is reduſe in it, then you get the *anima* of *Mars*, and of

doubled, of this doubled vertue after the addition of *anima* of *Sol*, which you made in the before quoted antity take twice as much of *Silver calx*, and fix it, as heard when I spoke of the *Particular* of *Mars* and of

But note, that there must be twice as much of the spirit *Mercurii*, then there was allowed in that place, but in rest the processe is alike. The Salt of *Venus* must be racted when the juyce taketh no more of the green ture, then take the remaining matter, dry it, pour Hoy water upon it, then that Salt goeth in that heat for or six dayes, and clarifie it with spirit of Wine, then is Salt ready for your Medicine.

Of the Particular *of* Saturn, *together with the extraction of its Soul and Salt.*

Most men hold and count *Saturn* an unworthy and mean Metal, and is abused most basely in several editions, whereas, if known in its internals, more laudable xploits would be performed with it, and many excellent edicines be prepared of it. Being it is my intention to an Elucidation to my former writings, to leave it after for a *legacie* unto posterity, that simple men of ordinary pacity might know and conceive also of the things I formerly wrote of, which after the resurrection of my flesh my shall bear record unto, that I have written more then meet, which others before me have purposely concealed being my purpose to declare fundamentally all such *rticulars*, which formerly at large I discoursed of in a losophick manner, thus: that this my Declaration made decrepite age be noted conscionably by those into hands it comes, that all is my Revelation, which in providence will be disposed of, to be a lamp of mush all the world, may not be imparted unto unworthy

men of Gods mysteries, which acknowledge not the C
tor of them in a pure humble and penitent heart, per
vering converſation, and a fervent purpoſe to incline u
and towards him. This preſent writing I leave as a p
cious badge with an earneſt proviſo, that men would lo
and obſerve carefully every letter contained in this, a
others of my writings, which in all fidelity I hold for
unto them: And begin now with *Saturn*, who in all pr
bability after Aſtronomick rules is the higheſt and chief
Lord in the cœleſtial ſpheres, by whoſe influence the ſu
terranean Saturn hath its life and coagulation, putting th
black colour on it, the reſt from the beſt to the worſt fo
low after, whoſe ſplendour enlightneth that whole firm
ment, and is incorruptible.

I ſhould ſpeak ſomething of *Saturns Nativity*, fro
whence he taketh his off-ſpring, but in this place I d
not hold it requiſite (being there hath been mention mad
of it in ſeveral places in my other books) becauſe it is t
no purpoſe for *Novices*, and to repeat all, would increa
the volume, which I do not intend, purpoſing onely to el
cidate ſuch things, which formerly have been delivered i
obſcure terms.

Note, *Saturn* is not to be thus ſlighted by reaſon of it
external deſpicable form, if he be wrought in a due pro
ceſſe after the Philoſophers way, he is able to requite a
the pains the Art-ſeeking Laborers beſtow on him, and wi
acknowledge him rather to be the Lord, and not the ſer
vant: a Lords honour is due unto him, not onely in re
ſpect of mans health, but in reſpect alſo of meliorating o
Metals: the preparation of it is thus:

Take red Minium, or Ceruſe, theſe are of ſeveral worth
the one is better before the other, according to their ſe
veral examinations, thoſe that are ſold in ſhops are ſeldo
pure, without their due additionals: my adviſe is, that ev
ry Artiſt undertake himſelf the deſtruction of *Saturn*, th
proceſſe of it is ſeveral, of the beſt I give this hint:

Take pure Lead, which yields to the hammer, as muc

you pleaſe, laminate it thinly, the thinner the better, ag theſe lamins, or a large glaſſe filled with ſtrong Vine- r, in which is diſſolved a like quantity of the beſt Sal- moniac, ſublimed thrice with common Salt, ſtop the glaſ- mouth very cloſely, that nothing evaporate, ſet the glaſſe aſhes of a gentle heat, otherwiſe the ſpirits of the Vine- r and Salarmonick aſcend, and touch the Saturnal lamins; the tenth, or twelfth day you will ſpie a ſubtile Ceruſe nging on theſe lamins, bruſh them off with a Hares foot, on, get enough of this Ceruſe, provided, you buy good ates, if ſophiſticated, you labour in vain. Take a quan- y of it, if you pleaſe, put it in a body, pour ſtrong Vine- r on it, which ſeveral times hath been rectified, and was tified at the laſt rectification with a ſixtienth part of irit of vulgar Salt, dephlegmed, and drawn over: ſtop e body well, or which is better, lute a blende head to , ſet the body in aſhes to be digeſted, ſwing it often out, in few dayes the Vinegar begins to look yellow d ſweet, as the firſt, iterate it a third time, it is ſufficient. he remnant of the Ceruſe ſtayeth in the *bodies* bottom ſhapely, filter the ting'd Vinegar clearly, that is of a anſparent yellowneſſe: put all the ting'd Vinegar toge- er, abſtract two parts of it in *Balneo Mariæ*, let the third rt ſtay behinde, this third part is of a reaſonable *Rubedo*, the glaſſe in a very cold water, then the Chryſtalls will oot y ſooner, being ſhot, take them out with a woodden oon, lay them on a paper for to dry, theſe are as ſweet as gar, and are of great energy againſt inflamed ſymptomes: ſtract the Vinegar further in *Balneo*, in which the Chry- ls did ſhoot, ſet that diſtillation aſide, for the ſhooting more Chryſtals, and proceed with theſe as you did for- erly.

Now take all theſe Chryſtals together, they in their ap- arance are like unto clarified Sugar, or Salpeter, beat em in a Morter of glaſſe, or iron, or grinde them on a Marble unto an u palpableneſſe, reverberate it in a ntle heat, to a bloud-like redneſſe: Provided, they do

or turn to a blackneſſe. Having them in a Scarlet colour Put them in a glaſſe, pour on a good ſpirit of Juniper, ab ſtracted from its Oyl, and rectified ſeveral times into fair, white, bright manner, lute the glaſſe above, ſet it in gentle heat, let the ſpirit of Juniper be ting'd with a tran parent redneſſe like bloud, then cant it off neatly fro the *feces* into a pure glaſſe: with that proviſo, that no impu thing run along, on the *feces* pour other ſpirit of Juniper extract ſtill, as long as any ſpirit taketh the tincture: kee theſe *feces*, they contain the Salt.

Take all theſe ting'd ſpirits together, filter them, abſtra them gently in *Balneo*, there remaineth in the bottom neat Carnarion powder, which is the *anima* of *Saturn*, po on it Rain-water, often diſtill'd, diſtil it ſtrongly ſeve times, to get off that, which ſtaid with the ſpirit of Juni per, and ſo this ſubtile powder will be edulcorated deli cately: keep it in a ſtrong boyling, cant it off, then let i go off neatly, let it dry gently, for ſafeties ſake, reverbe rate it again gently for its better exiccation, let all impuri ty evaporate, let it grow cold, put it in a Viol, put twic as much of ſpirit of Mercury to it, which I told you of i the third part of the *univerſal*, entruſted you upon you conſcience with it, ſeal it *Hermeticè*, ſet it in a vaporou Bath, which I preſcribed at the preparation of the ſpiri of Mercury, called the Philoſophers *fimus equinus*, let i ſtand in the Myſtical Furnace for a moneth, then the *anim* of *Saturn* cloſeth dayly with the ſpirit of Mercury, an both become inſeparable, making up a fair tranſparen deeply ting'd red Oyl: look to the govetnment of the fire, be not too high with it, elſe you put the ſpirit of Mercur as a volatile ſpirit to betake himſelf to his wings, forcin him to the breaking of the glaſſe: but if theſe be well uni ted, then no ſuch fear look for, for one nature embrace and upholdeth the other.

Then take this Oyl, or diſſolved *anima* of *Saturn* out o the Viol, it is of a gallant fragrancie, put it into a body apply a Helmet to it, lute it well, drive it over, then ſo

an

Spirits is united together, and fit to transmute Mercury
cipitated into *Sol*.

The precipitation of Mercury is done thus: take one
of the spirits of Salt of Niter, and three parts of Oyl of
triol, put these together, cast into it half a part of quick
ercury, being very well purged, set it in Sand, put a rea-
able strong fire to it, so that the spirits may not fly
ay, let it stand a whole day and night, then abstract all
e spirits, then you finde in the bottom a precipitated
ercury, somewhat red, pour the spirits on it again, let it
nd day and night, abstract it again, then your precipi-
e will be more red than at the first, pour it a third time
n it, then abstract strongly, then your *precipitate* is at
e highest *rubedo*, dulcifie it with distill'd water, let it
ongly be exiccated. Then take two parts of this preci-
ated Mercury, one part of the dissolved *Saturnal* Oyl,
ese together, set it in the ashes, let all be fixed, not
e drop must stick any where to the glasse. Then it
ust be melted with due additionals of lead; they close
gether, afford Gold, which afterward at the casting
ough *Antimony* can be exalted,

I have informed you hereof where I treated of *Mercury*
w. But note, that Mercury must not be precipitated,
lasse with pure Oyl of *Vitriol*, or Oyl of *Venus*, with
addition of the spirit of Salt of Niter: Albeit such
ercurie cannot be brought to its highest fixation, by way
precipitating, but its fix'd coagulation is found in *Sa-*
n, as you heard.

Beat the abovesaid *Mercury* small, grinde it on a stone, put
in a Viol, pour on it the dissolved *Saturnal* Oyl, it extracteth
ftly, if so be you proceeded right in the precipitation,
the Viol *Hermetice*, fix it in ashes, at last in sand, to its
ghest fixation, then you have bound Mercury with a true
d, and brought him into a fix coagulation, which
ought its form and substance into a meliora ion, with an
undance of superfluous riches, if you carry it on a white
cipitate, then you get onely silver, which holds but little
Gold.

One thing more I muſt tell thee about this procſ
that there is yet a better way to deal upon *Saturn*, wi
more profit, you ſeeker, that you may not have any ca
to complain againſt my not declaring, take it thus: ta
two parts of the aboveſaid diſſolved Oyl, or of the *Satur*
nal Soul, one part of *Aſtrum Solis*, and of *Antimonial Sul*
phur, whoſe preparation followeth afterwards, two part
half as much of *Sal* of *Mars*, as all theſe are, weigh the
together, put all into a glaſſe Vial, let the third part of i
be empty, ſet it in together to be fixed, then the Salt o
Mars openeth in this compound, is fermented by it, an
the matter begins to incline to a blackneſſe, for ten, o
twelve dayes it is eclipſed, then the Salt returns to its co
gulation, laying hold in its operation on the whole com
pound, coagulate it firſt into a deep brown Maſſe, le
it ſtand thus unſtirred in a continued heat, it turneth to
blond-red body, encreaſe the fire, that you may ſee *Aſtru*
Solis be predominant, which appeareth in a greeniſh co
lour, like unto a Rain-bow: keep this fire continually, le
all theſe colours vaniſh, it turneth to a tranſparent re
ſtone ve y ponderous, needleſſe to be projected on Mer
cury, but ringeth after its perfection, and fixation al
white Metals into the pureſt Gold. Then take of the pre
pared fixed red ſtone, or of the powder one part, and fou
parts of any of the white Metal, firſt let ☿ Metal melt half a
hour, and let it be well clarified, then project the powde
upon it, let it drive well, and ſee that it be entred into th
Metal. & the Metal begin to congeal, then is it tranſmute
into Gold, beat the pot in pieces, take it out, if it hath an
Slacks, drive them with Saturn, then is it pure and malle
able. If you carry it on Lune, then put more of the powde
to it than you do upon *Jupiter* and *Saturn*, as half an ounc
of the powder tingeth five ounces of *Lune* into *Sol*, let thi
be a miracle, ſool not thy Soul with imparting this myſtery
unto others, that are unworthy of it. Proceed with *Salt o*
Saturn, as you were informed about *Mars* and *Venus*,
onely diſtilled Vinegar performeth that, which Hon
wa-

did by the other, and clarifie it with ſpirit of

f the Particular *of* Jupiter, *together with the extraction of its* Anima *and* Salt.

Ake Pumice-ſtones, ſold in ſhops, neal them, quench them in old good Wine, neal them again, and quench m as you did formerly, let this nealing be iterated a third e, the ſtronger the Wine is you quench withall, the ter it is, after that dry them gently, thus are they pre-ed for that purpoſe. Pulveriſe theſe Pumice-ſtones ſub-y, then take good Tin, laminate it, ſtratifie in a cement-g way in a reverberating Furnace, reverberate this matter five dayes and nights in a flaming fire, it draweth the ture of the Metal, then grinde it ſmall, firſt ſcraping the in-lamins, put it in a glaſſe body, pour on it good diſtil-d Vinegar, ſet it in digeſtion, the Vinegar draweth the ture, which is red-yellow, abſtract this Vinegar in *Bal-*, edulcorate the *Anima* of *Jupiter* with diſtilled water, iccate, gently, proceed in the reſt as you did with the *nima* of *Saturn*, viz. diſſolve radically in, or with the ſpi-t of *Mercury*, drive them over, pour that upon two parts red *Mercury* precipitated, being precipitated with this *enerean* ſanguine quality, then coagulate and fix: if done ucceſſully, you may acknowledge *Jupiter*'s bounty, that ave leave to tranſmute this *precipitate* into Gold, which will e apparent at their melting. It performeth this alſo, it anſmuteth ten parts of *Lune* into *Gold*, if other *Sulphurs* e added thereunto: force no more upon *Jupiter*, it's all e is able to do, being of a peaceable diſpoſition, he told ll what he could do. The proceſſe about this Salt, is, o extract it with diſtilled Rain-water, clarified with ſpirit of Wine.

Of the Particular of Mercury vive, and of its Sulphur and Salt.

TAke of quick *Mercury*, ſublimed ſeven times, *lib.* a ba grinde it very ſmall, pour on it a good quantity of ſh Vinegar, boyl it on the fire for an hour, or upward, ſtirri the matter with a woodden ſpatule, take it from the fir let it be cold, the *Mercury* ſetleth to the bottom, and th Vinegar cleareth up: if it be ſlow in the clearing, let ſom drops of ſpirit of Vitriol fall in the Vinegar, it doth precipi tate the other, for *Vitriol* precipitateth *Mercury vive*, S of *Tartar* precipitateth *Sol*, *Venus* and *common Salt* do precipitate *Lune*, and *Mars* doth the like to *Venus*, a *lixi vium* of Beech-aſhes doth it to *Vitriol*, and *Vinegar* is fo *common Sulphur* in that way, and *Mars* for Tartar, and *Sal peter* for *Antimony*. Cant off the Vinegar from the *precipi tate*, you will finde the *Mercury* like a pure waſh'd Sand pour on it Vinegar, iterate this work a third time, then edulcorate the matter, let it dry gently.

Take two ounces of *Anima* of *Mars*, one ounce of *Anima* of *Saturn*, one ounce of *Anima* of *Jupiter*, diſſolve theſe in ſix ounces of *Mercurial* ſpirit, let all be diſſolved, then drive it over, leave nothing behinde, it will be a Golden water, like a tranſparent diſſolution of *Sol*, your prepared and edulcorated *Mercury* muſt be warm'd in a ſtrong Viol, pour this warm'd water gently on it, a tiſſing will be, ſtop the Viol, then the tiſſing is gone; then ſeal it *Hermetice*, ſet it in a gentle Balny, in ten dayes the *Mercury* is diſſolved into a graſſe green Oyl: ſet the Viol in aſhes for a day and night, rule your fire gently, this green colour turneth into a yellow Oyl, in this colour is hid the *Rubedo*, keep it in this fire, and let the matter turn to a yellow powder, like unto Orpiment; when no more comes over, then ſet the glaſſe in Sand for a day and a night, give a ſtrong fire to it,

let

e fairest *Ruby-rubedo* appear, melt it to a fixedneſſe a *fluxing* powder made of *Saturn*, it comes now to a ableneſſe, one pound of it containeth two ounces of Gold, as deep, as ever Nature produced any. Reber the poor, do not precipitate thy ſelf into an infer- byſſe, by forgetting thy ſelf in not doing the duties ought to perform in regard of the bleſſing,

---

An Oyl made of Mercury, *and its* Salt.

Take quick Mercury, being often ſublimed, and rectified with *Calx vive*, put it in a body, diſſolve it in a heat, in ſtrong *Nitrous* water, abſtract the water from the corroſiveneſſe which ſtayeth there, muſt be extracted good Vinegar, well boyled in it; at laſt abſtract this egar, the remainder of it muſt be dulcified with diſtill'd r, and then exiccated. Afterward on each pound ſt be poured *lib.* 1. of the beſt ſpirit of Wine, let it d luted in putrefaction, then drive over what may be ven, firſt gently, then more ſtrongly, from that which is e over, abſtract the ſpirit of Wine *per Balneum*, there yeth behinde a fragrant Oyl, which is *Aſtrum Mercurii*, excellent remedy againſt *Venereal* diſeaſes.

Seeing the *Salt* and *Aſtrum* of *Mercury* is of the ſame Medicinal operation, I hold it needleſſe to write of each in rticular, & will joyn their operation into one, and declare it in the laſt part about the Salt of Mercury, becauſe ey are of one effect in Medicinal operations. Take the de Oyl, or *Aſtrum Mercurii*, which by reaſon of its t heat keeps its own body in a perpetual running, ca- it on the next ſtanding earth, from which you former- ew the Oyl. Set it in a heat, the Oyl draweth its own this being done, put to it a reaſonable quantity of t of Wine, abſtract it again, the Salt ſtayeth behinde, ſolved in the freſh ſpirit of Wine, being *dulcified* by *ca-*

hobation:

bobation: Then is the *Mercurial Sal* ready, and prepa for the Medicine, as ſhall be mentioned in the laſt p *Mercury* is able to do no more, neither *Particulariter*, *univerſaliter*, becauſe he is far off from *Philoſophers M cury*, as many are deceived in their fancies to the co trarie.

Of the Particular *of* Antimony, *together with th extraction of its* Sulphur *and* Salt.

TAke good *Hungarian* Antimony, pulveriſe it ſubtil to a meal, calcine it over a gentle heat, ſtirring it ſt with an Iron wyar, and let it be *albified*, and that laſt it may be able to hold out in a ſtrong fire. Then p it into a melting pot, melt it, caſt it forth, turn it to a tran parent glaſſe, beat that glaſſe, grinde it ſubtilly, put it in glaſſe body of a broad flat bottom, pour on it diſtille Vinegar, let it ſtand luted in a gentle heat for a goo while, the Vinegar extracteth the antimonial tincture which is of a deep redneſſe, abſtract the Vinegar, there re maineth a ſweet yellow ſubtile powder, which muſt b edulcorated with diſtilled water, all acidity muſt be ta ken off, exiccate it; pour on it the beſt graduated ſpirit o Wine, ſet it in a gentle heat, you have a new extraction, which is fair and yellow, cant it off, pour on other ſpirit, let it extract as long it can, then abſtract the ſpirit of Wine, calcine, you finde a tender deep yellow ſubtile powder of an admirable Medicinal operation, is nothing inferior unto *potable Sol*.

Take two parts of this powder, one part of *Solar Sulphur*, grinde theſe ſmall, then take three parts of *Sulphur* of *Mars*, pour on it ſix parts of *Spirit* of *Mercury*, ſet it in digeſtion well luted, let the *Sulphur* of *Mars* be diſſolved totally, then carry in a fourth part of the ground-matter of the Sulphur of *Antimony*, and of *Sol*, lute and digeſt, let all

be dissolved, then carry in more of your ground Sul-rs, proceed as formerly, iterating it so long till all be olved, then the matter becomes a thick brown Oyl, e all over joyntly into one, leave nothing behinde in bottom, then pour it on a purely separated *Lunar calx*, it by degrees of fire, then melt it into a body, separate ith an *Aquafort*, six times as much of *Sal* is precipitated above the ponderosity the compound did weigh, & re-inder of *Lune* serveth for such works you please to put nto.

The *Antimonial tincture* being extracted totally from its *rum*, and no Vinegar takes more hold of any tincture, n exiccate the remaining powder, which is of a black our, put it into a melting pot, lute it, let it stand in a sonable heat, let all the sulphureous part burn away, nde the remaining matter, pour on it new distilled Vine-, extract its Salt, abstract the Vineger, eduleorate the dity by *cohobation*, clarifie so long, so that the water be ite and clear. If you have proceeded well in your ma-al, then the lesser time will be required to extract the timonial Salt, as you shall hear of it. Whereby you may serve, that the *Antimonial Sulphur* is extracted in the lowing manner, and is of the same Medicinal opera-n, but is of a quicker and speedier work, which is a tter of consequence, and worthy to be taken notice

---

A short way to make Antimonial Sulphur and Salt.

TAke good Vitriol, common Salt, and unslaked Lime, of each one pound, four ounces of Sal armoniac, beat them small, put them in a glasse body, pour on it pound of common Vinegar, let it stand in digestion for a day, put it afterward into a Retort, apply a re-

receiver to it, distil it, as usually an *aquafort* is distil
Take of the off drawn liquor, and of common Salt,
pound of each, rectifie them once more, let no muddi
come over with it, all must come clear: then take
pound of pulverised antimonial glasse, pour this spirit
it, lute it well, digest, and let all be dissolved; then
stract the water in *Balneo Mariæ*, there remains in the b
tom a black, thick, fluid matter, but somewhat dry, la
on a glasse Table, set it in a Cellar, a red Oyl floweth f
it, leaving some *feces* behinde, coagulate this red Oyl ge
ly upon ashes, let it be exiccated there; then pour
best spirit of Wine on it, it extracteth a tincture which
blood red, cant off that which is ting'd, pour other spi
of Wine on the remainder, let all redneſſe be extract
thus you have the *tincture*, or *Antimonial Sulphur*, which
of a wonderfull Medicinal efficacie, and is *æquivalent* u
potable Gold, as you heard in the former processe. A
its preparation serveth now to proceed with it *Particula*
ter, as I shewed in the former. This black matter, whi
stayed behinde after the extraction of *Sulphur*, must be w
exiccated, extract its snow-white Salt with distill'd Vi
gar, edulcorate it, clarifie it with spirit of Wine, observe
vertues in *Medicina*, of the which in the last part.

Thus I conclude my fourth part also. Other mysteries
Nature, and some augmentations might be here annecte
but I wave them, mentioning onely the chiefest of the
and are such, which may be wrought easily, and in a sho
time, and whereby good store of riches may be gotte
The rest, which are not of that importance, and may easi
draw *Novices* into errours, bringing no profit for the pr
sent, may in good time by carefull practise be found o
and obtained.

If you onely know those, whereby health and wealth
obtained, then these metalline Sulphurs in their c
pounds may bring great profit unto you, to write of
these circumstantially, is impossible to one man, it is of
infinite labour. Call upon God for grace and mercie:

fin

-ol

damental Theorie affords the practick part, from nce flow infinite ſprings, all from one head. If you go erwiſe to work, than I entreated you to do by the Crea- of heaven and earth, then all your actions will be retro- de unto a temporal diſaſter.

I ſhould annex here the efficacies of other Minerals, ich are next unto Metals: but ſeeing they are of no abi- y unto tranſmutation of Metals, but are onely Medi- cinal, and are qualified to do their work to the ad- miration of thoſe that make uſe of them, I leave them at this time. The Almighty hath put wonderfull vertues into Me- talline Salts, which have been found approved ſeveral wayes.

End of the fourth Part.

BASILIUS VALENTINUS HIS XII. KEYES,

Which is

A Treatiſe about the great ſtone of Philoſophers.

In which many thouſands, ſince the beginning of the World have wrought.



LONDON,
Printed *Anno Domini*, MDCLVI.

1656

THE PREFACE.

HAving found many books in our Monastery, which Philosophers had written a long time before me, which had dived very deeply into Nature's secrets, it encouraged me the more to learn that, which they knew, though in the beginning all was very difficult, however upon my earnest prayer to God, the Lord blessed me in my undertakings.

In our Monaſtery there was one of my Fell
who was mightily tormented with the ſtone, wa
ten bed-rid, ſought after many Phyſicians, but
was able to cure him, was left hopeleſſe, taking
refuge to Gods omnipotencie. Then I began to
tomize Vegetables, extracted their Salt and q
teſſences, but none of all theſe would, or could
my ſick fellow; made tryals of many of them, but
were too weak to diſſolve the ſtone: I took his caſe i
further conſideration, and intended to know fu
mentally, what efficacie the great Creatour had
into Minerals and Metals; the more I ſought
them, the more I found, ſtill one ſecret iſſuing fo
from the other: God bleſſed me herein, opened m
eyes, that I ſaw marvellous vertues in the Nat
of Minerals and Metals, the great Creatour had i
planted into them, inſomuch, that it is a hard mat
to believe it.

Among theſe I hapned to get one Mineral, comp
ſed of many colours, which had many and rare ve
twes in Medicine, I drew its ſpiritual eſſence fr
it, whereby in few dayes I cured my diſeaſed Col
giate. For this Mineral ſpirit was very ſtrong,
ſtrengthned the weak ſpirit of my brother, and liv
a long time after that cure. He prayed dayly
hourly for me as long as he lived, even to his dy
moment; his, and other mens prayers availed ſo m
with the great Creatour, that by his bleſſing and m
endeavours were revealed many great matters
to me, which he did not reveal unto worldly
men.]

T

f this Philoſophick ſtone for mans health and ſu-
itation of him in this valley of miſery I reveal
o poſterity, as much as is meet for me to do, fol-
ing herein the ſteps of my predeceſſors, theſe Phi-
ophick informations are anigmatick and ſhort,
t are a rock on which Truth may firmly be builded.
wiſh good ſucceſſe and bleſſings from above to the
dertakers herein. Amen.

The Contents of this Book are

I. OF the great ſtone of Ancient Philoſophers.

II. The XII. Keyes, whereby the doors to the Philoſophers ſtone are opened and the deep Fountain of health and wealth floweth from thence.

III. A ſhort repetition of his writings about the Philoſophick ſtone, wherein is plainly held forth the true Philoſophick light: whereunto is annexed an information of Quick-ſilver, Antimony, Vitriol-water, common Sulphur, Calx vive, Arſenic, Salpeter, Salmiac, Tartar, Vinegar, and Wine.

IV. Of Microcoſme, or Mans body, what it containeth, of what it is compoſed, the whole contents thereof, and of its iſſue and end.

V. Of the great myſtery of the World, and its Medicinals belonging to man.

VI. Of the *Magiſterium* of the VII. Planets, their eſſence, properties, vertues, operation, and revolution, and their admirable hidden myſtical qualities.

Of the great Stone of the Ancient Philosophers, written by Basilius Valentinus.

DEar friend, and well wisher unto Art, in my Preface I promised to such, which are desirous to learn, and to dive into Natures condition, to shew, and to speak of that corner stone, as much as I am permitted from above to do out of what the Ancient Philosophers have prepared their stone, whereby they prolonged their lives in a continued health, and whereby they got their riches also, to live comfortably in this miserable world. For the performing of my promise, not leading you into any tedious sophistick labyrinths, but disclosing the very head-spring of all goodnesse, you are to note and to take into serious consideration my following expressions, if so be your intent is to learn any thing concerning this Art; I do not purpose to use any prolixity in words, for that were to no purpose: I do love few words, which are full of pith.

Note, it is given but to few men to attain unto the mastery of this Art; though many strive, and endeavour to work upon that structure, yet the true knowledge, and the attaining thereunto the great Creator hath made common,

but bestoweth it onely on such, which hate lies, and love truth, and intend seriously and groaningly to get this Art; and chiefly such men are fit for it, which love God unfainedly, and pray earnestly unto him for such a knowledge.

Therefore I tell you for a meer truth, that in case you intend to go about the making of this stone, you be a follower of that I inform you of, and before all things pray unto the great Creator, to bestow his blessing upon you herein, and if you have sinned, confesse unto him, with a full resolution never to do evil again, but lead a godly life, and that your heart may be enlightned in all good things, and remember, when ever you are preferred to any honour, to be helpfull to the poor and needy, to deliver them out of their misery, making them glad with thy helping hand, that the Lord may bestow the greater blessings upon you, and you may thereby be confirm'd in faith, that there is a Throne in Heaven prepared for such a one, hereafter to live in eternal blisse.

My friend, despise not to read good, and real writings of such men, which had the Philosophick stone before us, for from them I had it, next unto Gods revelation: the reading of their books must be frequently iterated, then the fundamentals thereof will the better stick to the memory, and truth, like a burning Candle, be not extinguisht.

Be industrious in your carefull working, search into Scriptures continually, be not prepossessed with opinions, follow after the unanimous concurrence of Philosophers: a wavering man is easily brought into wrong wayes, and such men which have wavering mindes, seldom build firm houses.

Seeing the stone of the most ancient Philosophers doth not come, or spring from things which are combustible, because this stone is freed from all dangers, fire may put him unto; therefore trouble not thy self to seek for it in such things, where Nature would not have thee to seek for. As for example, if one should tell thee, this stone is a vegetable work, because a growing quality is in it, but it is

not:

For if our ſtone were of a condition, as other vegeta-
s are, it would eaſily be conſumed in fire, nothing
uld ſtay, but onely its Salt. Though there were men,
ho have written great volumes of the vegetable ſtone, yet
y friend you muſt note, that it will be very difficult for
eto conceive of it, for they call our ſtone a vegetable
e, becauſe a growing and augmenting belongeth there-
nto.

Note further, irrational beaſts have their increaſe of
eir own kinde: ſo you ſtrive nor to ſeek for, or to make
is ſtone but onely of his own ſeed, from whence it hath
beginning and being. Neither ought you to look out
r any Animal ſoul, for the making thereof: fleſh and
loud, which the great Creator hath beſtowed upon Ani-
als, belongeth properly unto animals: God compoſed
em of fleſh and bloud, whereby an Animal is made: but
r ſtone, which from the ancient Philoſophers came as by
n inheritance upon me, is made of one, and of two things,
hich contain a third; this is the naked truth; and it is
ightly ſpoken: for the ancients underſtood by man and
wife, one body, not in reſpect of the outward appearance,
but by reaſon of their innate love, which they got at the
firſt working of their Natures, in that reſpect it is acknow-
ledged that they are one: and as both propagate and in-
creaſe their ſeed; even ſo the ſeed of that matter, of which
our ſtone is made, can be propagated and augmented.

If you be a true lover of our Art, you will take this ex-
preſſion into conſideration, to keep thy ſelf out of the pit,
into which erroneous Sophiſters uſually fall, which their
enemy digged for them. My friend, that you may know
further from whence this ſeed cometh, then enquire firſt
of thy ſelf, to what end you intend to ſeek after this ſtone:
Reaſon then will dictate unto thee, that it muſt needs
ſpring from a Metalline root, which the Creator hath or-
dained for Metals to generate thereby: if you will know
the matter of it, then note; Firſt, when the ſpirit moved
upon the water, and the Univerſe was encompaſſed with
darkneſſe,

darkneſſe, then the omnipotent and eternal God, who is without a beginning and end, whoſe wiſdom was from eternity by his inſearchable Decree created heaven and earth and the things contained therein, be they viſible, or inviſible, by what name ſoever they may be called. But of the manner of this glorious Creation my intent is not now to Philoſophize much upon: let Scripture and Faith be impartial judges herein!

The great Creator hath given in the Creation to every Creature a ſeed, whereby it ſhould generate and encreaſe, whereby Animals, Vegetables, and Minerals might continually be preſerved. Man hath no power beſtowed on him, to make, or bring forth a new kinde of ſeed according to his fancy againſt Gods ordinance, there is granted unto him a propagation and increaſe, God reſerved for his ſole power to make ſeed, elſe man could play the Creator alſo, which doth not beſeem him, and belongs meerly to the higheſt Creator.

Conceive thus of the ſeed, which worketh Metals; there is a heavenly influence, according to Gods good pleaſure and ordinance, from above it falls, and mingleth with ſydereal qualities. When ſuch conjunctions happen, then theſe two beget an earthly ſubſtance, as a third thing, which is the beginning of our ſeed, its firſt original, whereby its firſt deſcent is proved: from theſe three the Elements have their off ſpring, as water, aire, and earth, which work further by an Ænick fire to the bringing forth of a perfect thing, which Hermes and all thoſe before me (for I could finde no more) have called the three principles, and were found to be an internal Soul, an incomprehenſible ſpirit, and a viſible body. Theſe three being together in one dwelling, in proceſſe of time, yet by Vulcans help, to be a comprehenſible being, as a Mercury, Sulphur, and Salt; theſe three, by an uniting being brought into a coagulation, according to Natures miraculous operation, there is brought forth a perfect body as Nature would have it, and the Creator had ordained the ſeed for it. He that purpoſeth to ſeek

after

ter the fountain of our work, and hopeth to get the victory in this warfar, to him I tell this for a truth, that where there is a Metalline Soul, a Metalline ſpirit, and a Metalline form of body, that there muſt needs be there alſo a Metalline Mercury, a Metalline Sulphur, and a Metalline Salt, theſe muſt needs produce a perfect Metalline body. If you do not conceive of it now, then ſurely you are not adapted for Philoſophy, and in brief it is thus, it will not be poſſible for thee to reap the benefit of any Metalline body, unleſſe you have joyned compleatly the forenamed three principles. Note further; Animals are compoſed of fleſh and bloud, there is in them alſo a living ſpirit and breath, which dwelleth in them, but they are deſtitute of a rational Soul, which before them, man is endued withall. This is the reaſon, that when Animals loſt their lives, they are gone, no more hopes of them for ever. But man, who offering his body to his Creator in time of death, hath a Soul, who at the day of reſurrection is to receive a glorified body to his Soul, and are to dwell together, and ſo Soul, Body, and Spirit come together again in an heavenly clarification, which in all eternity will never be ſeparated again, *&c.*

Therefore man, by reaſon of his Soul, is acknowledged to be a fixed Creature, becauſe he is to live for ever after this life (though in his body he is ſubject to a temporal death,) For death is unto man onely a clarification, according to Gods ordinance, by certain degrees is delivered from a ſinfulneſſe, and tranſplanted into a better condition, which doth not befall other Animals, therefore are they eſteemed to be unfixed Creatures, for theſe being once gone by death, cannot expect nor look for any reſuſcitation, becauſe they want a rational Soul, for which the ſole Mediator *Jeſus Chriſt* hath ſuffered, and ſhed his innocent bloud. A ſpirit may have a dwelling in a body, but it is not conſequent, that he muſt abide there conſtantly, though the body and that ſpirit be at reſt, and that body with that ſpirit doth not conteſt about any controverſie: becauſe both

do

do want the ſtrongeſt part, which upholdeth and bindeth together ſoul and body, protecteth and keepeth them from dangers, namely the tender, noble, and fixed Soul: for where the Soul is quite gone and loſt, there is never any redemption hoped for: for a thing which hath no Soul, is not perfect, which is one of the higheſt myſteries, which ſeekers ought to know, and upon conſcience I am commanded not to conceal this myſtery, but to make it known to thoſe, which ſeriouſly love fundamentals of truth. And take carefully notice of what I ſay: Spirits hidden in Metals are not alike: ſome are more volatile, and others more fix: their ſouls and bodies are not alike neither: that Metal, which containeth the three fixedneſſes, that is bleſſed with a power, to hold in the fire, and ſo overcome all its enemies, which onely is found in *Sol*. *Lune* containeth a fixed Mercury, and is the reaſon, why ſhe doth not fly ſo ſoon in the fire, as other imperfect Metals do, but ſtands out her examens in the fire, and ſheweth the ſame victoriouſly, becauſe the devouring *Saturn* can rob nothing from her.

That arch-wench *Venus* is clad, and poſſeſſed with an abounding tincture, the moſt part of her body is a meer tincture, like unto ſuch a tincture, which dwelleth alſo in the beſt Metal, and by reaſon of the ſuperfluity thereof, is ring'd upon red, and becauſe her body being leprous, that fixed tincture cannot have any abiding place in her unfix'd body, but muſt vaniſh together with her body: for the body being conſumed by deſtruction, or death, that body cannot ſubſiſt neither, but muſt give way and flie, becauſe the habitation is deſtroyed, and conſumed with fire, ſo that her place is not known, nor may any other dwell there from henceforth. But in a fixed body ſhe willingly dwelleth conſtantly.

Fixed Salt hath beſtowed on valorous *Mars* a hard ſturdy and groſſe body, whereby the gallantry of his minde is ſaved, and is not ſo eaſily gotten from this warlike Prince, becauſe his body is hard, and is not eaſily maſter'd, or conquer'd.

quer'd. But if his valour with *Lune*'s fixation, and with *Venus* her beauty in a mixture doth harmonize ſpiritually, then a curious and melodious Muſick may be made, whereby ſome Keyes may be advanced, and the needy labourer may get a piece of living *Particulariter*, if he got up to the uppermoſt ſtep of that ladder: for the phlegmatick quality or moiſt Nature of *Lune* muſt be exſiccated through the hot blood of *Venus*, and her great pains muſt be allayed by the outward Salt.

There is no neceſſity to ſeek for ſeed in the Elements: becauſe our ſeed is not put ſo far back, but there is a nearer place, in which our ſeed hath its ſure and certain habitation, if you onely rectifie and regulate the Philoſophick Mercury, Sulphur, and Salt, ſo that of their ſoul, ſpirit, and body there be made an inſeparable union, which may never be ſeparated again, then the Band of love is perfectly made, and the dwelling is well prepared for the Crown.

And note, that this is onely a liquid Key, like unto a heavenly property, and a dry water, addicted to an earthly ſubſtance, all which is but one thing, proceeding and growing from three, two, and one: if you can hit it, then you have overcome the maſtery, and make a copulation betwixt Bride and Bridegroom, let them feed and cheriſh one another with their own fleſh and blood, let them increaſe and multiply infinitely by their own ſeed. I could willingly communicate and diſcloſe more unto you, but the Creator hath forbidden it, and is not meet for me to ſpeak any further of it, for fear the gifts of the higheſt ſhould be miſuſed, and I ſhould be the cauſe of committing of great ſins, and load Gods wrath upon me, and fall with the reſt into eternal puniſhment.

My friend, if theſe expreſſions give thee no content, to conceive of the thing, and I lead thee unto the practick part of mine own, how I have attained by Gods aſſiſtance unto the Philoſophers ſtone, I pray conſider the ſame well, peruſe diligently my XII. *Keyes*, iterate their reading frequently, & then proceed according to my inſtruction, which I ſet down fundamentally by way of a parable. Take

Take a piece of the fineſt Gold, anatomize the ſame by ſuch means, as Nature hath afforded unto Artiſts, even as a Phyſician anatomizeth mans body, whereby he is inquiſitive into the condition of mans internal parts: reduce thy Gold unto that, what it hath been at firſt, then you will finde the ſeed, the beginning, middle, and end, out of which our Gold and its wife is made, namely of a penetrating ſubtile ſpirit, of a pure, tender, and undefiled Soul, and of an Aſtral Salt and Balſam, which after their uniting is nothing elſe, but a Mercurial liquor, the ſame water was brought to School to its own God Mercury, who examined the water, having found it without deceit and falſhood, he made friendſhip with it, and took the water into a Matrimonial ſtate, and both became an incombuſtible Oyl. For Mercury grew ſo proud upon it, that he knew himſelf no more, he flung away his Eagles wings, himſelf ſwallowed the ſmooth toyl of the Dragon, and offered a battel unto *Mars*: Mars gathered his Champions together, and gave command, that *Mercurie* ſhould be taken Priſoner, and be kept cloſely impriſoned, *Vulcan* was commanded to be Jaylor ſo long, till a Female kinde came in to his deliverance. This rumour being noiſed abroad, the other Planets had a meeting, where they conſulted, what further was to be done in that buſineſſe, & the proceedings might wiſely be proſecured. Then *Saturn* made a ſpeech, in this manner: I *Saturn*, the higheſt Planet in the firmament, proteſt before this honourable Aſſembly of my Lords, that I am the meaneſt and moſt contemptible among you all, of a weak corruptible body, of a black colour, ſubject to many infirmities in this miſerable World, and yet am an *examiner* of you all: for I have no abiding place; and take along with me ſuch, that are like unto me: I cannot lay the fault of this my miſery to none but Mercury, who by his careleſneſſe hath put this evil upon me: Therefore, my Lords, I beſeech you, to be pleaſed to revenge my quarrel on him, and being he is caſt already into priſon, there to take his life away, and let him not there, that not one drop of his bloud

Saturn

Saturn having ended his ſpeech, *Jupiter* roſe up, made a ech upon his knees, bowing his Scepter, began to com- nd *Saturns* propoſals, commanding all thoſe to be pu- ſhed, which ſhould neglect to put in execution that, hich *Saturn* would have done unto *Mercurie*. After him oſe *Mars* with his naked ſword, which was full of ſtrange d admirable colours, glittering like a fire-glaſſe, caſting ange rayes, put ỹ ſword into *Vulcans* the Jaylors hand, to t in execution all that, which the Lords had reſolved up- : killed *Mercurie*, burnt his bones with fire, & *Vulcan* did s Office very carefully. This Executioner having done duty, there came a white ſhining woman in a long garb a ſilver piece, of ſeveral water colours, being well viewed, hold it was *Lune*, the wife of *Sol*, ſhe fell down upon her e, intreated heartily, and weeping, that her huſband *Sol* ight be ſet at liberty out of priſon, *Mercurie* had caſt him o, by force with deceitfulneſſe, where both he and *Mer- ie*, upon your honours command were kept impriſoned. t *Vulcan* gave her a flat denial, becauſe he was com- nded to do ſo, and went on to do his office in executing eſentence. At laſt the Lady *Venus* came in a deep red obe lined with green, of a moſt beautifull countenance, leaſant ſpeech, and amiable geſtures, bearing fragrant owers in her hand, which were a moſt refreſhing pleaſure the eyes to behold, by reaſon of variety of colours: ſhe ade interceſſion in the *Chaldæan* language unto *Vulcan*, rting into his remembrance, that redemption muſt come om a womankinde, but his eares were ſtopp'd. Theſe o conferring together, Heaven opened it ſelf, there came th a huge beaſt with many thouſands of young ones, de- oyed the Executioner, opening his jaws wide, devoured e Lady *Venus*, which made the interceſſion, crying with a ill voice: My deſcent is of women, my ſeed is ſcattered and near by them, thereby they repleniſhed the Earth: ir Soul is kinde to mine, therefore my deſire is to feed d to drink of their bloud. The beaſt having ſpoken thus oud, it went into a room, ſhut the door behinde, all its

young

young ones followed it: where more food muſt be pro
ded for them, and they drunk the firſt incombuſtible O
that meat and drink they eaſily digeſted, whereof m
young ones were bred, which was continued long, ſo t
all the World was filled by them.

All theſe things thus hapning, there was a meeting of
veral learned men, which endeavoured to interpret a
declare, what hapned, and what had been ſpoken, that th
might the better underſtand theſe myſteries: none of the
was able to perform that buſineſſe, for all of them had
veral thoughts concerning theſe things: at laſt there ſto
up an ancient man, as white as ſnow in his hairs, clad
purple from top to toe, on his head he had a Crown, in
midſt of it was ſet a precious Carbuncle, he was girt wi
the girdle of life, and went bare-footed, ſpoke with a ſp
cial ſpirit, which was hid in him, his ſpeech and ſayi
went through his body and life, his Soul felt it to the i
moſt. This man ſtept on high, deſired the Aſſembly to
ſilent, and to give diligent attention unto him, becauſe
was ſent from above to declare unto them theſe writing
and to make it known unto them in a Philoſophick expre
ſion. The Aſſembly being ſilent, he began to ſpeak thus
Awaken, O man, and behold the light, that darkneſſe m
not miſlead you, the Gods of Fortune, and the great God
have revealed unto me in a deep ſleep; How happy is th
man that knoweth a God in their wondrous works, a
happy is ſhe, whoſe eyes are opened to behold the ligh
which formerly was a darkneſſe unto him. The Gods ha
granted two Stars unto men, to lead them unto great wi
dom, O man, view them exactly, follow after their Inſtin
becauſe wiſdom is found therein. The ſwift Bird of th
South devoureth the heart of the huge beaſt of the Eaſt
Make wings alſo unto the beaſt of the Eaſt, as the Bir
hath of the South, let them be equal one to another, ſo
this Eaſtern beaſt muſt be bereaved of his Lyon-ſkin, a
his wings muſt vaniſh again, for both muſt enter into th
great *Salt-Sea*, and come forth again in beauty: ſink you
diſcuſſ

ſpirits into a deep Fountain, which is never with-
t waters, that they alſo may be like unto their mother,
hich lieth hid therein, and ſhe came from three into the
orld.

Hungary hath firſt begotten me, Heaven and Stars pre-
ve me, Earth giveth ſuck unto me: Though I muſt die
d be buried, however the God *Vulcan* begets me a ſe-
nd time, therefore *Hungary* is my Native Country, and
y mother compaſſeth the whole earth.

This being hearkened unto by the Aſſembly, he ſpake
ther thus: make that which is higheſt to be loweſt, that
hich is viſible to be inviſible, and that which is compre-
enſible to be incomprehenſible, and provide, that the
weakeſt become to be the uppermoſt, make the inviſible
come to be viſible, make the incomprehenſible a pulpa-
le thing. This is the whole Art, and very perfect, with-
t any defect: but therein dwelleth death and life, dying
d riſing: it is a round Globe, on which the goddeſſe For-
ne lets her Chariot roll about, and bringeth ſalvation of
ſdom unto men of God, its true ſenſe is, ALL in ALL;
t the higheſt is Judge, which judgeth things eternall.

He that deſireth to know, what ALL in ALL is, let
m make great wings for the earth, put her into a great
guiſh, let her ſoar upward, make her flye through the
e, and be exalted to the higheſt place of the uppermoſt
aven: then burn her wings with a forcible fire, that the
th may fall into the Red Sea, and be drowned therein.
en command the Sea to ſtand, exiccate the water by
and aire, reduce it unto earth again, then I ſay, you
ve ALL in ALL, if you cannot finde this, then ſeek
thine own boſom, and about thee into all things, that
found in the World, then you will finde ALL in ALL,
ch is of an attractive quality of Mineral, and Metalline
deſcending from *Sal* and *Sulphur*, twice begotten of
ny: More is not meet for me to ſpeak of ALL in ALL,
made ALL comprehended ALL.

This ſpeech being made, he ſaid further: Beloved men,

I hope you have by hearkning unto my voyce learned wi dom, how, and in what you are to seek for the great ston of ancient Philosophers, which healeth Leprous imperfec Metals, revealeth unto them a new birth, preserveth me in health, prolongeth their lives, and by his heavenl power and operation hath kept me alive so long, that I a weary of life, and wish for nothing but death.

Thanks be to God for his grace and wisdom, which h hath granted so graciously unto me so long a time: bless be his holy name for ever, Amen. Thus he vanish'd awa before their eyes,

After the finishing hereof, every one returned hom meditating seriously on these things day and night, and eve ry one wrought according to their several gifts they re ceived from Gods bounty and goodnesse, &c.

Hereupon follow the XII. Keyes of Basilius Valentinus.

Whereby the Doors are opened unto the Ancient stone of Philosophers, where is found that everlasting Fountain of health, and of wealth.

The first Key.

MY friend, you must know that impure and defil things are not fit for our work. For their Lepro is no help for furtheranee of our work: good things hindred in wayes that are unclean. Wares out of Mynes worth their money: but if sophisticated, they are m unfit, being adulterated in their former and original o nature.

s Physicians cleanse and purge by means of Physick the rd parts of the body, expelling all impurities from ce: thus these bodies also must be purified from their rities, that perfection may be operative in our birth. masters require a pure undefiled body, which must not mixed with any spot, or strange matter. For strange ionals are a Leprosie to our Metals. The Kings Crown l be of pure Gold, a chaste Bride must be married unto . Therefore if you will work through, or upon our bo-, then take the greedy gray Wolf, which by reason of ame stands in subjection unto valorous *Mars*: but hing his descent, he is a Childe of old *Saturn*, found lleys and Hills of the World, is very hungry: cast be-him the Kings body, let him feed upon it: & when he devoured the King, then make a great fire, cast the se into, let him be quite burn'd, then the King will be liberty again: This being done thrice, then the Wolfe conquered by the Lyon, finding no more on him to upon, then is our body perfect for the beginning of work.

ote, that this is the onely true way convenient to our bodies, for the Lion is cleansed by the Wolves d, and the tincture of that bloud rejoyceth mightily he Lion's tincture, because they are near kin one to ther. When the Lion is satisfied, then his spirit is, and yes cast proud rayes, like the lustrous Sun, his internal nce is of great ability, and good for all such things you d to apply him unto: and being brought into its due ration, then the sons of men are beholding unto him, h were loaden with the falling sickness, and other dis-: the ten Lepers run after him, and desire to drink of lood of his Soul, and all such that are diseased rejoyce y in his spirit. For he that drinketh of this golden ion, feeleth himself throughly renewed in his Na-all evil things are taken away, the bloud is strength-the heart receiveth strength, and all the Members are full vigour, it openeth all Pores and Nerves, expel-

ling their malignities, that goodnesse may come into th
places.

My friend, you must have good care that the Foun
of life be kept from muddinesse; no strange water must
mingled with our Fountain, else a miscreant will be brou
forth: and a wholesom fish will be turn'd into a Serpe
if by a Medium a Corrosity be joyned, whereby our bo
is broken, then let that corrositivenesse be wash'd awa
because Corrosives are not to be used for internal disease
because acidities are rather destructive, engendring diseas
our Fountain must be without poison: however poyson e
pelleth poyson.

A Tree that bringeth no good fruit, is cut off at t
bulk, better twigs are propp'd into, which proppings u
ted with the Tree, then its Root, bulk, and twigs bri
forth better fruits, which are more holesome.

The King in the heavenly firmament walketh through
places, but in the seventh he keeps his seat, for there
kingly Throne is hang'd with Golden pieces.

If you conceive aright what I do speak, then with t
Key you have opened the first Lock, and you have driv
back the bolt: but if you cannot finde any light in the
then no glasse eyes will help thee, nor any natural eyes w
enable thee to finde out the last, which you wanted at fi
Further I will not speak of this Key, as *Lucius Papiri*
taught and bid me.

The second Key.

IN Courts of great Potentates, several sorts of drinks
found, and none like the other in smell, taste, and c
lour, because they are of several preparations: howeve
of them are drinkable, because they are fitted for ser
places, and are necessary for the keeping of the Co
When the Sun ejaculateth her rayes, spreading th

der the Clouds, then the vulgar ſpeech is, the Sun draw-
h water, and it will rain: which being done often, that
r proves fertil.

To raiſe to an altitude a magnifick Palace, ſeveral Arti-
ers and work-men muſt be imployed, before that ſtru-
re and the rooms thereof can be finiſhed. For where
nes muſt be uſed, there wood is of no uſe.

The dayly ebbing and flowing of the Sea, out of an in-
ed love, which it receiveth from above out of the ſtarry
ven, is to that end, that Countreys are enriched there-
; at every return it bringeth great good unto Man-
de.

A Virgin, which is to be eſpouſed, is ſet out gloriouſly
h ſeveral Garments dreſs't in the beſt manner, that ſhe
y pleaſe her Bridegroom: And the band of love may
e the deeper root by a hearty looking one upon the
er: and the Bride joyning with the Bridegroom after
uſual manner, theſe Garments are put off, and the
ide keeps onely that, which at her Nativity ſhe had re-
ed of the Creator.

Even ſo, when our Bridegroom *Apollo* with his Bride
a is to be married, ſeveral Garments muſt firſt be made
them, their heads and bodies muſt be well waſh'd with
er, which waters muſt be learn'd to be made by ſeveral
illings. For theſe waters do differ very much: ſome
high, ſome are poor, according to the ſeveral uſes they
imployed unto; which I intimated, when I ſpoke of
ſeveral ſorts of drinks uſed in Princes Courts. And
, when the humidity from the earth aſcendeth, and
ſame is drawn up, they conglomerate on high, their
ſtrousneſſe maketh them fall down, thereby unto the
th is reſtored her loſt humidity, which refreſheth the
h, giveth unto her a nouriſhment, whereby the vege-
es do ſpring up. Therefore ſome waters in their pre-
tion muſt be often diſtilled, the abſtracts muſt be of-
reſtored to the earth, muſt be drawn off again:

Even as *Euripus* doth often disgorge it self to a cert
period.

The Kingly Palace being by several Artificers
workmen railed and adorned, and the glassy Sea hath
nished its course, and the Palace is furnish'd with goo
then the King may safely enter into, and keep there
residence.

My friend, note this very well, that the Bridegroom w
his Bride must be naked espoused, and therefore the Or
ments prepared for their cloathing and necessary attires
their heads and faces, must be taken from them again,
must possesse the grave in the nakedness, as naked
were born, that their seed might not be destroyed by
strange mixture.

At the closing of this I tell thee in good truth, ỹ the
precious water, of which ỹ Bridegrooms Bath must be m
must be of two contrary Fencers, or contrary materials p
pared very carefully, and wisely. For one Fencer must d
the other must be fitted for the fight, the one must con
the other. For what availeth it unto ỹ Eagle, that she k
her nest alone in the *Alpes*, where her Chickens by re
of the snow are destroyed by frost, which is on the top
these Mountains.

But, if you add unto the *Eagle* the cold *Dragon*, w
had his dwelling a long time in stone clifts, and Subte
nean caves, where he crept in and out, both these be
placed on that Hellish stool, then *Pluto* will so stro
breath upon, expelling a fiery volatile spirit out of
cold *Dragon*, whose great heat will burn the *Eagles* feath
preparing a swearing-bank, that the snow on the hig
tops of the Mountains do dissolve and turn into water,
the mineral bath be rightly prepared, and riches and h
be bestowed on the King.

The third Key.

WAter deſtroyeth fire, quencheth it quite: if abundance of water be poured into little fire, then fire muſt yield unto water, giving way for the victory unto it. Thus our fiery Sulphur muſt with water be prepared, by Art muſt be conquered, if ſo be that after the ſeparating of the water, the fiery life of our Sulphureous fume ſhall get the triumphing victorie. But here no victory can be obtained, unleſſe the King have beſtowed ſtrength and vertue unto his water, and have delivered unto it the Key of his Court colour, that he be deſtroyed thereby, and be made inviſible: however, at this time his viſible form muſt appear again, but with great diminution of his ſimple eſſence, and great melioration of his condition.

Limners carry yellow on white, red upon yellow, or a purple colour: though all theſe colours are at hand, yet the laſt is predominant, being the uppermoſt in its degree. The ſame order muſt be obſerved alſo in our *Magiſterium*, which being done, then you have before you the light of wiſdom, which ſhineth in darkneſſe, and yet burneth not.

For our Sulphur doth not burn, yet giveth a light afar off, neither doth it tinge, unleſſe it be prepared, and tinged freely with its own tincture, to give a further tincture unto weak imperfect bodies of Metals. This Sulphur hath not a tinging quality, unleſſe the tincture be given to it in a fixation: for a weak one cannot victoriſe, the ſtronger ſtepeth down the weaker, and weak things muſt yield unto ſtrong ones. The concluſion herein is this: a weak and mean thing cannot help another, which is in the ſame frailty, neither can it import any furtherance to the operation of it; can one combuſtible protect another which is of the ſame condition! A Protector muſt have a greater

power than he, whom he intends to protect: so things combustible must be defended by such, which in their fixation are incombustible. He that will prepare our incombustible Sulphur of Philosophers, must be circumspect to seek our Sulphur in a subject, wherein it lieth incombustible, which cannot be, unless the Salt-Sea have first swallowed the body, and cast it up again freely, then exalt it to its dogger, that it excel with its lustre all other Stars in Heaven, and be in its substance as rich of bloud, as the *Pellican* is at the opening of her breast, nourishing many of her Chickins without the weakning of her own body. This is the Rose of our Masters, of a Scarlet colour, and the red bloud of the Dragon, of which so many have written, and is the Purple mantle of the highest Commander in our Art, wherewith the Queen of salvation is clad and covered, and thereby all needy Metals may be warm'd.

Keep this honourable Mantle with the Astral Salt very carefully, which followeth after this heavenly Sulphur, let not any mischance befall it, impart to it the birds volatile quality, as much as there is needfull, then the Cock will devour the Fox, which is drown'd in water, or reviveth by fire, and is devoured again by the Fox, where like is requited with the like, (or like is reconciled unto unlike.)

The fourth Key.

ALL flesh begotten of earth, must be destroyed and turn to earth again, which it was at first: then that terrestrial Salt affordeth a new birth by heavenly resuscitation: for if there be not first an earth, there cannot ensue any resurrection in our work. For earth containeth that natural Balsam, and is the Salt of those, which sought for it by a knowledge of all things, (or universal knowledge) the final judgement of the world will be by fire, which the great Creator at first made of a nothing, must by fire be turn'd

d to ashes again, out of these ashes the *Phœnix* bring-h forth again her Chickens; For these ashes contain real the true Tartar, which must be dissolved, after its dis-lution the firm and strong lock of the royal room is ened.

New heaven and new earth are made after that great mbustion, or burning, and the new man will appear more riously, than he was in the first world, because in the ner he is clarified.

If ashes and sand be well ripened and digested by fire, hen the Artist turneth it into glasse, which afterward oldeth in the fire; in its colour it is like unto a transparent lone, and looks no more like any ashes: this is a huge my-tery unto ignorant men, but not so to knowing men, for hey found it so be so by their dayly experience and Ma-nuals.

Men burn Lyme of stones, to make use of them for a Cement in buildings: before the fire prepareth it thereun-to, it is a stone, and cannot be used for a Cement, as long as it is a hard stone: fire bringeth stones unto a maturity, and receiveth from the fire a very hot degree, whereby it is strengthned, and groweth so potent, that there is almost no-thing comparable unto it, the fiery spirit of Lyme.

Every thing being reduced into ashes, affords by Art a Salt, if you at the anatomizing of it, are able to keep apart its Sulphur and Mercury, and make restitution thereby unto the Salt, according to Art, then fire will bring it to that again, which it was before its Anatomy and destruction: worldly wise men call this a folly, counting it meer lies, call it a new Creature, which to do man hath no grant of God, themselves understand it not, that this Creature hath been formerly so, and the Artist sheweth its increase onely by the seed of Nature.

That Artist, which wanteth ashes, cannot make any Salt for our Art: because our work cannot be made lively with-out Salt, for the coagulation of things worketh meerly the Salt. As Salt preserveth things from putrefaction, even so

the Salt of Philoſophers protecteth Metals, that they cann be reduced to a nothing, unleſſe their Balſom die, and the natural Salt ſpirit be gone, then their body would be dea and nothing further could be effected with it, becauſe th Metalline ſpirits are gone, and at their natural departin left a dead dwelling, into which no more life can b brought again.

Note further: you that intends to learn this Art, that th Salt out of aſhes is of great efficacie, many vertues are hi therein: Yet the Salt availeth nothing, unleſſe his inner moſt be turn'd to the out-ſide. For the ſpirit alone is it which affordeth power and vertue, the naked body is able to do nothing here; if you know to get that, then you hav the Philoſophers Salt, and their incombuſtible Oyl, o which many have written before me great Volumes.

And if of theſe Artiſts were we're ſo many,
Whoſe aime at me is directed onely,
Yet few of them in their ſucceſſe were bleſt,
To fathom all vertues that lie in my breaſt.

The fifth Key.

The life of earth maketh ſpring up Vegetables, and he that ſaith that the earth is dead, tells an untruth, for a dead thing cannot impart any livelyneſſe to another, and the increaſe is at a ſtay in dead things, becauſe the ſpirit of life is fled: The ſpirit is the life and ſoul of the earth, which dwelleth in her, receiveth its efficacy upon earthly things from heavenly Aſtrals: for all Vegetables, Metals, and Minerals receive their power, increaſe, and nouriſhment from the ſpirit of the earth. For the ſpirit is the life, which is fed by Aſtrals, which further imparts a nouriſhment unto growing things: as the Childe lieth hid in the Mothers womb, and is fed there by the Mother: ſo the earth feed-

eth

eth Minerals alſo, which lie hid in her belly by a ſpirit, which ſhe receiveth from above: the earth doth afford no power *per ſe*, but the living ſpirit, which dwelleth in her doth it, and if ſhe ſhould want her ſpirit, then ſhe were dead, and could afford no nouriſhment, becauſe from her Sulphur, or fatneſſe, the ſpirit is taken away, which preſerveth living powers, and driveth forth Vegetables, and other growing things by a nutriment.

Two contrary ſpirits may dwell together in one ſubject, but are ſtill at variance, as in Gun-powder, which being lighted, theſe two ſpirits fly aſunder, making a great noiſe, fly in the aire, are no more diſcerned, no body can tell whither they are gone, or what they had been, if it were not known experimentally, what manner of ſpirits they were, and in what ſubject they dwelled.

From hence you may learn, that life is a meer ſpirit, and all theſe things, which the ignorant world counteth to be dead, muſt be brought into an incomprehenſible viſible ſpiritual life, and muſt be preſerved therein, if ſo be that life ſhall work with life, and the ſpirits, which are fed and nouriſhed by a heavenly dew, are born of one elemental, heavenly, and earthly ſubſtance, which is called *materia informis*.

And as there belongeth unto Iron a Magnet, which by reaſon of its own wonderfull inviſible love is of an attractive quality: ſo our Gold hath a Magnet alſo, which Magnet is the *prima materia* of our great ſtone. If you conceive aright of this expreſſion, then you may be bleſſed with riches in this world.

One Declaration more I muſt hold forth unto you in this Chapter: Man that looketh into a glaſſe, ſeeth a reflexion of his image, but is not palpable, ſave the glaſſe, the party looked into: ſo from this matter muſt be expell'd a viſible ſpirit, which is incomprehenſible, the ſame ſpirit, I ſay, is the root of the life of our body, and the Mercury of Philoſophers, out of which the liquid water in our Art is prepared

pared, which in its compoſition you muſt make again material, and muſt prepare it by certain means, from the loweſt to the higheſt degree into a tranſcendent Medicine: For our beginning is an up-ſhut comprehenſible body, its middle is a volatile ſpirit, and in the goldiſh water there is no corroſivenesſe at all, whereby our Philoſophers prolong'd their lives: but the end thereof is a ſuperfix'd Medicine for humane, and metalline bodies; this knowledge indeed ſitteth Angels better than man: True, men attain unto that knowledge alſo, obtaining the ſame of God by their earneſt prayers, who are thankfull unto him for it, and beneficial to the needy.

At the cloſing I tell thee for a certain truth, that one work muſt beget the other: for our matter at the beginning of our work muſt in the beſt manner be purified, then opened, broken and deſtroyed, and reduced to duſt and aſhes. All this being done, then make of it a volatile ſpirit, as white as ſnow, and another volatile ſpirit, as red as bloud, theſe two ſpirits contain a third, and yet are but one ſpirit; theſe are the three ſpirits, which preſerve and encreaſe life, joyn theſe together, miniſter to them their natural neceſſary meat and drink, keep them warm in the bed of wedlock to their perfect birth, then you will ſee and finde what the Creator and Nature hath allowed for you to know. And know, that I never made ſo plain a revelation: God hath incorporated more operation and wonders into Nature, than thouſands may give credit thereunto. There is a Seal and Lock ſet before me, to ſay no more, that others alſo may write of marvellous things, which naturally are permitted by the Creator, which ignorant men count to be ſupernatural. For natural things have their firſt beginning from ſupernatural ones, yet both together are found to be meerly natural.

The sixth Key.

MAn without a woman is but half a body, and so the woman without the man is but half a body neither, for each apart can produce no fruit: but living together in a matrimonial way, then is their body perfect, and by their seed they may expect an increase.

If too much seed be cast on a ground, that that Acre is over-burthened, no firm fruit can be expected, and if there be too little of the seed, then is the fruit thin also, the weeds grow then abundantly, from thence also no great goodnesse can be expected.

He that will not burthen his conscience with any sins in selling of wares, then let him be just in his dealing, having just measures and just weighes, then he avoideth mens curses, and gets the prayers of the poor. In deep waters men are easily drown'd, and shallow waters are soon dried up by the heat of the Sun, and are good for nothing.

For the obtaining of a wish'd aim and scope care must be had, that a certain measure, or quantity be taken in the conjunction of the Philosophick liquid substance, that the greater quantity do not over-lay the lesser part, and be suppress'd thereby, and the increase and growing of it be obstructed. Let the lesser be not too weak for the bigger, lest there be an equal domination. Too much rain spoyleth the fruit, and too great drought hindreth true maturity. Therefore if *Neptune* hath prepared a perfect water-Bath, then take a just quantity of your *aqua permanens*, have a strict care, you do neither too much nor too little. A double fiery man must be fed with a white Swan, these must kill each other, and both must revive again, and the nine of the four corners of the World must possesse three parts of the up-shut dwelling of the fiery man, with the Swans

song

song may be heard, when she harmoniously sings her farewell; then the roasted Swan will be a food for the King, and the fiery King will be in great love with the pleasant voice of the Queen, and embrace her friendly out of a great love, and take his fill of her, both will vanish, and enter into one body.

They say, two men can master a third, especially if they have elbow room to vent their malice. Hereupon you are to know from a true ground, that a double winde must come, called *Vulturnus*, then a single winde, called *Notus*, these come rushing from the East and South, and will keep a stir, being robb'd, and their blowing, or motion allayed, and the aire is turn'd into water, then you may confide, that a spiritual one will become a bodily one, and that the number by the four seasons of the year in the fourth heaven will predominate, after the seven Planets have finish'd their ruling, and will finish its course in the neathermost dwelling of the Palace, and will hold in the highest fiery examen, then the two, which went forth, suppressed the third and consumed him.

Here in our mastery is requisite an exact knowledge: for the division and conjunction must be rightly hit, if so be you intend to get riches by your Art, and the Scales must not be falsified by unequal weights. This is the Rock spoken of in this Chapter, that you must finish it without any defect, by the artificial heaven, with air and earth, with the true water and sensible fire, setting in equal weights, whereof I inform you really.

The seventh Key.

NAtural calidity preserveth mans life: for when natural heat is gone, then the life is at an end. Natural fire, being moderately used, is a defence against cold: but an immoderate heat is destructive. There is no necessity that the Sun should touch the earth corporally with her whole sub-

ſtance, it is ſufficient that the earth be ſtrengthned by rayes, which ſhe ejaculateth unto the earth, and doth that way her duty, for in that way ſhe is of a ſufficient cacy, to perform her office, bringing things unto matu- by her digeſtion: for the diſtance of the aire bringeth ſolar rayes into a temperature, ſo by means of the aire fire doth work, and the aire worketh by the help of .

Earth produceth nothing without water, and water hout earth can riſe nothing neither: now as theſe two not be one without another in the generating of its, neither can fire be without aire, nor aire without : fire is liveleſſe without aire, and without fire the aire not ſhew its due calidity and dryneſſe.

The Vine at its laſt ripening hath need of a greater ſolar at, than it hath at the beginning of the Spring: and if Sun hath a good operation in the Harveſt, then the Vine lds a better and ſtronger ſap, which it doth not, if the s heat be defective. The vulgar counteth all things d in Winter, becauſe froſt hath locked up the earth, nothing can ſpring up: but when the Spring-ſeaſon ap- ſcheth, and the Sun in her aſcending breaketh the froſt, things turn to life again, Trees and Herbs appear in the lineſſe, and the Animals, which hid themſelves from froſt, creep forth again out of their caves and holes, egetables afford their new fragrancy, their operation is parent in their pleaſant bloſſoms of ſeveral colours. hen the Summer worketh further, brings theſe bloſſoms further ripeneſſe into fruits, upon which enſueth a rich rveſt; for the which thanks are due to the Creator, which theſe periods unto Nature.

Thus one year worketh after the other, ſo long till Architect thereof pulls them down, and the inhabitants the earth be exalted by the glory of God, then all earth- Nature will be at an end in her working, and in its place s will be an infinite eternal one. When the Sun in ter goeth further off from us, ſhe doth not diſſolve ſo well

well the great snow, but approaching nearer to us, th
aire groweth warmer, and the snow is easily melted,
being turn'd to water, it is gone: for the weaker must
way unto the stronger: The same order must be observed
the government of the fire, that the moist liquor may
be exiccated too suddenly, and the Philosophick earth
not too soon melted and dissolved, else your wholesom
would turn into Scorpions: and if you intend to be a
minister in your office, then take fast your spiritual wa
on which the spirit moved at the beginning, shut the do
of the strong hold upon him, because this heavenly pl
will be besieged by earthly enemies, your heaven must
guarded with three Bull-warks, onely one entrance m
be strongly guarded with a watch. All this being finish
then kindle the light of wisdom, and look for your pe
you lost; let the light be of that bignesse, as you see the
is occasion for. For you must know that creeping be
and worms have their dwelling in a cold and moist ea
their condition and nature leads them thereunto: b
mans habitation is upon earth, according as his tempe
and mixed condition requireth, but Angelical spirits h
ving not an earthly, but an Angelical body, not being
subjection unto a sinfull flesh, as man is, are placed into
higher station, are able to endure both heat and cold in th
upper and neather Region, without any molestation: an
when man is clarified, then will he be able to do like the
heavenly spirits: God ruleth heaven and earth, and work
all in all.

If we prove good governours of our Souls, then we sh
be Gods Children and Heirs, to accomplish that which
impossible for us to do now: which cannot be done, unles
all the water be exiccated, and heaven and earth togeth
with the men, be judged by fire.

The eighth Key.

NO fleſh, be it of mans, or of beaſts, can bring any further increaſe, or propagation, unleſſe it come firſt into putrefaction. So all Vegetables, unleſſe their ſeeds be brought into putrefaction, cannot be augmented: Many beaſts and worms are generated by putrefaction, this myſtery in Nature deſerves admiration! Nature permitteth this, becauſe this living increaſe is for the moſt part found in the earth, which with other Elements are ſo raiſed by ſpiritual ſeeds. To prove this with examples, women in Villages know to give inſtances in that particular: for theſe cannot hatch any Chickens, unleſſe they put the Eggs into putrefaction. If bread be put into honey, then the Ants are bred, which is one of Natures myſteries! It is ſeen ordinarily that Maggots do breed in fleſh, in men, and horſes, and ſuch like Carcaſes, in Apples, Pears, &c. and who is able to relate all the kindes of worms, which are generated by putrefaction.

Some Vegetables alſo grow in certain places, where never ſuch grew formerly, nor were they ſowed in thoſe places, onely by putrefaction they were produced, the reaſon of it is, that the earth in ſuch places is inclined thereunto, and is impregnated thereby, which the ſyderial qualities have infuſed, and wrought a ſeed into, eſpecially, which ſeeds putrifie in the earth, and by the elemental operation do generate a ſcorporeal matter, according to that matters quality. Thus the Aſtrals together with the Elements may raiſe a new ſeed, which was never before any, which ſeed by a further putrefaction may be encreaſed. But unto man is not ſo much granted, as to ſtir up a new kinde of ſeed, becauſe the operation of the Elements, and the aſtral ſubſtance he hath not at command, to faſhion what of plaſtique ſeeds ſeveral ſorts of Herbs are generated meer-

ly by putrefaction: And whereas the Countrey people holding it a meer cuſtom, do not take it into a further conſideration, nor imagine they any cauſe for it; therefore among the vulgar is it become meerly a cuſtomary buſineſſe. But you, which ought to know more than ordinary people, muſt conſider further of it, and learn to know the cauſe and ground thereof, how, and from what theſe living Creatures are generated by putrefaction; not to know it because it is uſual; but rather to know, it is a myſtery in Nature, becauſe every life cometh from putrefaction.

Every Element *per ſe* hath its corruption and generation. Let the Artiſt be inform'd, and learn the ſufficient ground why in every Element the other three are hid: for aire containeth fire, water, and earth, which though it ſeemeth incredible, yet is it a truth: and fire containeth aire, water, and earth: and earth containeth water, aire, and fire; elſe they would not generate; water alſo containeth aire, earth, and fire: though every Element is *per ſe*, yet are they mix'd: all which is found true at diſtillings, where theſe Elements are thus ſeparated.

To make this appear to the ignorant, which may cry out, that I ſpeak meerly lies: if you intend to learn the Anatomy of natural things, and to ſeparate the Elements, I tell thee for a truth, that at the diſtilling of earth there cometh firſt the Element aire, being the higheſt; then at a certain progreſſe, there comes the Element water; the fire lieth hid in the aire, becauſe both are of a ſpiritual ſubſtance, love and embrace one another intirely; the earth remaineth in the bottom, in which lieth hid the glorious Salt. When you diſtil any water, aire and fire cometh over at firſt, then the water; the body of the earth abideth in the bottom.

The Element fire, if it be driven into a viſible ſubſtance by extraction each may be received apart. In like manner in the aire the other three Elements do dwell. For none of theſe can be without aire; earth can produce nothing without aire, fire doth not burn, nor hath it any life with-

but aire; neither can water produce any fruit without aire. Neither can aire consume any thing, nor exsiccate any moisture, unlesse it be done by a natural heat, which is in the aire: being heat and warmth is found in the aire, therefore needs must the Element of fire be in the aire. For all hot and dry things are proper for the fiery substance of things: he that denieth this truth, understandeth nothing in Natures mysteries, neither doth he know any ground of their properties.

You must conceive if any thing shall be generated by putrefaction, it must be in this manner: Earth is brought by a secret moisture into a corruption, which is the beginning of putrefaction; for without moisture, which is the Element water, no true putrefaction can happen: Now if any breed shall come from thence, it must come from a warm quality, as the Element fire must kindle, and spread it self; for without a natural heat nothing can be generated: and if that breed shall have a living breath and motion, the same cannot be without aire: for if aire should not be cooperative, then the first composition, out of which the breed should come, would be choaked and perish, by reason of want of aire. Thus you see plainly, that perfect Creatures cannot be without any of the four Elements, the one shewing its operation in the other, which they produce in and at putrefaction; for from henceforth nothing can be brought to life without the same. To make this appear to be true, that to a perfect birth and generation, there are requisite all four Elements.

Then note, that as *Adam* the first man being created by the Creator of a *Limus terræ*, there appeared not as yet any visible life, before God had breathed on him; then a life appeared in that clod of earth, in that earth was the Salt, that is the body, the inbreathed aire was Mercury, the spirit: by this inbreathing the aire presently afforded a due and convenient calidity, which was Sulphur, that is, fire, when it stirr'd; *Adam* shewed by this stirring, that there was infused into him a living Soul. For fire cannot be without

aire,

aire, the water was corporated in the earth, because this must be together of necessity, else no life, and must stand in an equal proportion. Thus *Adam* was first builded and begotten out of earth, water, aire, and fire, of a soul, body, and spirit, raised of Mercury, Sulphur, and Salt. So *Eve* the first woman, the Mother of us all was of the same composed, being taken from *Adam*; thus *Adam* and *Eve* were builded, which you must note very well.

To come now again unto putrefaction, the seeker in Philosophy is to know, that in like manner no Metalline seed can work, nor be augmented, unlesse that Metalline seed be first in, and of it self without any strange addition, or mixture may be brought into a full putrefaction, no more than the seeds of Animals and Vegetables can bring their increase without putrefaction. The same Metals also must reach unto their perfect operation by the help of the Elements; not that the Elements are the seed, but the Metalline seed, which had its descent from a heavenly astral Elemental substance, and is come to a corporality, and must by the Elements be further brought into such corruption and putrefaction.

Note this also; wine containeth a volatile spirit: at whose distilling its spirit cometh first, and its phlegme at last: but wine being by a continued heat turn'd into Vinegar, then its spirit is no more so volatile as before, and at the distilling of Vinegar its phlegme and aquosity cometh first, and its spirit at last, though the same matter be in the Vessel, yet its condition is altered, being no more a wine, but by putrefaction is transmuted into Vinegar, and that which is extracted from wine, is of another nature and operation, than that which is drawn from Vinegar. For if Vitrum Antimony be extracted with Wine, or spirit of Wine, it causeth many stools by purging, and vomits also, because its venom is not yet quite broken nor destroyed: but if Antimonial glasse be extracted with distilled Vinegar, that extraction is of a deep colour, this Vinegar being abstracted in *Balneo Mariæ*, and the yellow tinctur[e] powder

powder being well dulcified with diſtilled water, to get off all its acetoſity, then you have a ſweet powder, which cauſeth no more any ſtools, but is a rare Medicine of admirable efficacies, may well be held for *miraculum Medicinæ*.

This wonderfull powder in a humide place doth diſſolve into a liquor, which in Surgery is of great uſe, and efficacie, curing ſymptoms without cauſing any pains at all into the parties, of which enough at this preſent.

At the cloſing of this note this principally, that there are heavenly Creatures begotten, whoſe lives are preſerved by Aſtrals, are fed by the four Elements, afterward they die, and putrifie, which being done, the Aſtrals, by means of the Elements infuſe into theſe putrified bodies again a life, which may turn again to a heavenly one, which ſets up his habitation in the higheſt place of the firmament: which being done, you ſhall ſee that the life and body of the earthly is conſumed by the heavenly, and that earthly body is entred into a heavenly one.

The ninth Key.

THe higheſt Planet of Heaven, *Saturn* by name, hath in our *Magiſterium* the leaſt authority, and yet is the chiefeſt Key of the whole Art, and is ſet on the lowermoſt ſtep: though he ſwinged himſelf by a nimble flight to the higheſt altitude beyond all lights, however, at the clipping of his feathers he muſt be brought to the loweſt ſtate, and his corruption muſt be the way for his melioration, black muſt be turn'd into white, and white muſt be brought into red, and muſt paſſe, and run through all the colours of the other Planets, and to attain in the end to the Court colour of the triumphing King.

And I ſay thus much: though *Saturn* looks of a deſpicable condition, and is in great contempt, yet doth he con-

contain all vertues and ſtrength, if his glorious ſubſtance which is of an extraordinary coldneſſe, be driven into the running fiery Metalline body, to bereave that of its running life, and bring it to a plyable body as *Saturn* himſelf is: however of a far better fixation; which tranſmutation hath it's original, and certain period by *Mercurie*, *Sulphur*, and *Salt*. Some may hold this to be hardly underſtood, and it is a hard ſaying: ſeeing the matter is mean, men muſt ſtretch their wits in this point: an unequal ſtate muſt be in the world, there muſt be a difference betwixt maſter and ſervant, and muſt be diſtinct in their ſervice.

Saturn containeth ſeveral ſorts of colours brought forth by Art, as black, gray, white, yellow, red, and others beſides: ſo the Philoſophers matter muſt overcome and paſſe through many colours, before ȳ great ſtone can be exalted unto it's perfection: for as often as there is opened unto the fire a new gate for entrance, ſo often it affords a new faſhion for a Garment as for a booty, ſo that at laſt the poor Labourer attaineth unto riches, needs no more to go borrowing of his Neighbours for a livelyhood.

When Lady *Venus* poſſeſſeth her Kingdom, and according to cuſtom obſerved in Royal Courts, diſtributeth the Offices, as is fitting, then they make appearance in their glory: *Muſica* beareth a flag of red colour, on which is painted *Charity* beautifull in a green Garb: in her Court *Saturn* is in the place of the Steward: when he is in his Office, then *Aſtronomy* carrieth a black flag before him; on which is painted *Fides*, in a yellow and red Garb. *Jupiter* with his Scepter is *Marſhall*; *Rhetorica* beareth before him a flag of gray colour, on which is painted *Spes* curiouſly ſet out in colours. *Mars* is expert in warlike affairs, beareth ſway in a fiery thirſtineſſe; *Geometry* beareth before him a bloudy flag, on which is painted *Fortitude*, in a red Garb: *Mercurie* is Chancellour, *Arithmetica* beareth a flag before him of all manner of colours; on it, is painted *Temperantia*, dreſs't in colours. *Sol* is Vice-Roy of the Kingdom, *Grammatica* beareth a yellow flag before him, on it, is painted

painted *Juſtitia*, ſet out in a Golden piece: this Vice-Roy, (though there is more loyalty ſhewed unto him in the Kingdom) yet Queen *Venus* in her tranſcendent illuſtrious ſplendour overcome's him. *Lune* hath her luſtre alſo; *Dialectica* beareth before her a Silver coloured white gliſtering flag; on it, is painted *Prudentia* in an Azur-Garb. Becauſe *Lune's* huſband died, ſhe got the Office by inheritance, will not ſuffer *Venus* to bear ſway any longer, called her to an account of her Stewardſhip; into whoſe aid and aſſiſtance comes in the Chancellour, and a new government is eſtabliſhed, and both bear ſway above the noble Queen; the meaninng is, one Planet muſt diſpoſſeſſe and diſplace the other from his glory, office, place, and power, that the beſt at laſt may riſe to the higheſt power, and in their beſt fix'd colour, beſtowed on them by their firſt mother out of an innate conſtancy, love and amity may get the victory. Then is the old world paſt, and a new world is come in it's place, and one Planet hath conſumed the other ſpiritually; onely the ſtrongeſt hold out by means of the food which others afforded, and ſo two and three are conquered by One.

For a final cloſing you are to underſtand, that you muſt pull up the heavenly Scales; put into the one *Aries*, *Taurus*, *Cancer*, *Scorpio*, and *Capricorn*: into the other you muſt lay *Gemini*, *Sagittary*, *Aquarius*, *Piſces*, and *Virgo*; then procure that the Gold-rich *Leo* do leap into the lap of *Virgo*; then the Scale will weigh down the other: then let the XII. Signs of Heaven with the *Septemtriones* come into an oppoſite Aſpect; then after the appearance of all manner of colours, there will happen a conjunction, and the greateſt will come to the meaneſt, and the meaneſt unto the greateſt.

If there ſtood all the worlds nature
Meerly in one onely figure,
And Art could not mend that form,
Then the worlds wonders were forlorn,

And natures qualities could not be shewed,
But it's otherwise, for which God be praised.

The tenth Key.

IN our stone which I have made, and others also along before me, are lockt up Elements, all mineral and metalline forms; yea, all the properties and qualities of the world: for in it there must be found the greatest and most forcible heat; for by its great internal fire the cold body of *Saturn* is warm'd, and by that kindling and heating it transmuted into the best Gold. There must be found in it also the greatest coldnesse, because it being added to *Venus*, it allayeth the degree of her heat, and doth coagulate quick Mercury, and in that coagulation also is he transmuted into the best Gold. The reason of it is, because nature hath infused all these qualities into the matter of our great stone, which qualities must be digested and brought unto maturity *per gradus ignis*, and attain unto the highest perfection, which comes not to passe, unlesse Mount *Aetna* in *Sicilia* be consumed by its fire, and no more cold be felt on the supposed high Mountains, *Hyperboreis*, which place may be called also *Filiflus*.

As Fruits being pluckt off before they be fully ripe, are naught, and shrink, and are unfit for use: if a Potter doth not sufficiently burn his Potters wares, what use can these be put unto? The same condition is our *Elixar* in: it must have allowed a due time, it must not be shortned in its welfare, no false thing must be imposed upon, else an aspersion of unworthinesse will be cast upon it. For if blossoms be pluckt off, we are sure that no fruits will grow on such Trees. Therefore making haste in our *Magisterium* is not good, a hastning man seldom doth any good work in our Art, because by making haste good things are spoyled. Let no seeker be deceived by greedinesse, either to take out

or

to pluck off things before their time, that the Apple slip out of his hand, and the steel of it stay in his hand: for good troth, if our stone be not sufficiently ripened, then what matters can it produce to any ripenesse?

In water the matter is dissolved, and is united by putrefaction, in the ashes it getteth blossoms, in sand its superfluous humidity is exsiccated: a constant fire produceth a fixed ripenesse, it doth not follow from hence that *Balneum Mariæ*, horse-dung, ashes, and sands must needs be used, but onely the degrees and regiment of fire must in such a manner be observed. For the stone is made in an empty Furnace, of a threefold guard, firmly closed and lockt up, and digested by a continued fire, so that all vapours and fumes do vanish, and the Garment of honour appear in a rare splendour, abide in a place in the neathermost part of heaven, and its running come to a stand. And when the King can lift up his arms not any longer, then the glory of the World is conquered, the King is come now to an everlasting fixednesse, nothing can endanger him any more, because he is become invincible, unto which I say thus: your earth being dissolved in its own water, must be exsiccated with a meet heat, then the aire will in-breath a new life into it, that being made lively, then you have a matter, which must needs go by no other name, than by the great stone of the world, which penetrateth humane and metalline bodies, like a spirit is an *universal* Medicine without any defect: it expelleth evil things, keeping and preserving the good ones: it is also a transmutation of bad things unto goodnesse, its colour draweth from a transparent redness unto a dark brown, from a ruby-red to a garnate: and it hath an exceeding ponderousnesse, and over-weighty.

He that getteth this stone, let him return thanks unto the Creator of all Creatures, for such a heavenly Balsam, let him make good use of both toward himself and toward others, so that his needs being served here withall, may fare well also in the other world: God be praised for his unexpressible benefits for ever more. Amen.

The

The eleventh Key.

THis Key intimateth our great ſtone's augmentation which I hold forth unto thee by way of compariſon. There dwelt in the *Orient* an excellent Champion, called *Orpheus*, which was mighty rich, and had great Dominions, he took in marriage his own ſiſter, by name *Euryaice*, made uſe of her as his wife. Becauſe he could not get any iſſue by her, the cauſe whereof he thought to be the ſin, he committed in chooſing his own ſiſter to be his wife: he beſought the Higheſt conſtantly in great earneſtneſſe, wreſtling with him for a bleſſing in that kinde.

Being one time taken with a deep ſleep, in his dream there came a flying man unto him, by name *Phœbus*, he toucht his feet, which were very warm, and ſaid to him: Thou noble Champion, thou haſt travelled over many Kingdoms and Countreys, many Cities and potent Dominions, and haſt undergone great hardneſſe at Sea, and hazardedſt many battles in War, which made thee to attain unto that gallant ſtate, and wert choſen before others to be dignified with honour, and gotteſt many applaudings by reaſon of thy valiantneſſe thou ſhewedſt in thoſe warlike actions: therefore the father in heaven hath commanded me, to ſhew unto thee that thy prayers were heard, and haſt obtained this grant; thou art to take the bloud out of thy right ſide, and the bloud of thy wife's left ſide, and the bloud which did ſtick in the hearts of thy Father and Mother, theſe are but two by natures right, and are but one ſort of bloud, unite theſe together, and let it enter again into the globe of the ſeven wiſe Maſters cloſed nakedly, then is the mighty one fed with his own fleſh, and drencht with his own bloud of honour. If thou proceedeſt well herein, then haſt thou a great inheritance, and begetteſt an infinite multitude, deſcending from thine own body.

Yet

et know, that the laſt ſeed, in the eighth revolution of the me, the firſt ſeed out of which thou art made in the begin-ng, will bring its courſe to an end: if thou doſt this ofner, d beginneſt alwayes *de novo*, then thou ſhalt ſee thy Chil-ens Children. A *Macrocoſme* generated by Microcoſme, is lentifully filled, and the Kingdom of the great Creator is lly poſſeſſed.

This being ended, *Phœbus* fled away, the Champion a-akened, who aroſe from his bed, and having done all, as e was commanded, the Champion in all his undertakings ad not onely good ſucceſſe and proſperity, but God bleſ-d him alſo in his wife with many Children; theſe alſo by eir fathers Teſtament grew great and famous, and that lobility remained in that generation, and they were bleſ-d with great riches for ever.

Seeker of this Art, if you have underſtanding and wit, ou need not any further interpretation of it; if you want at wit, blame not me, but thine own ignorance: for I am rbid to open the lock any further, I muſt, and will obey. t is ſet down plain enough for ſuch, whom God intends to leſſe in it: And it is ſo plain, that men will hardly believe . The whole proceſſe I have ſet down figuratively after hat manner, which my Predeceſſors have obſerved before me, and I have done it more plainly then they did, becauſe concealed nothing; if you have pull'd away the veil from our eyes, you will finde that, which many ſought for, and as found of very few. For the matter is named altoge-her, the beginning, middle, and end of the proceſſe is hewed alſo.

The twelfth Key.

A Fencer who knoweth not well how to uſe his Wea-pons, muſt needs be beaten by him, that knoweth etter how to uſe them; he that learned in the Fencing

School perfectly how to use all manner of Weapons, he will get the Garland in that School.

In like manner he, who hath obtained by Gods bless a tincture, but knoweth not how to use it, he is in the same condition with the Fencer, which is unskilfull in the use his Weapons.

This being the twelfth and last Key, tending to the fulfilling of this my book, I will not lead thee any longer by Philosophick allegorical expressions, but will reveal unto thee the Tincture's Key in a full real processe. Therefore follow this my ensuing Doctrine: which is thus;

The Medicine and well prepared Philosophers stone being made of the true Virgins milk, which was fully prepared, then take one part of the best and finest Gold, calx through Antimony, laminate it very thinly, as possibly it may be beaten, put these together in a Vessel, or melting Pot, at first let your fire be gentle for xij hours, then let it continually be in the melting for three dayes and nights; then the purged Gold and Stone is turned into a meer Medicine, of a subtile spiritual penetrating qualitie; for without the *ferment* of Gold & Medicine, or Stone cannot well make the tincture, being too subtile and too penetrative: but being fermented with its like, then the made tincture hath gotten an ingresse to work into the other. Then take one part of the prepared ferment to thousand parts of melted Metal, which you intend to tinge: I tell you for a certain truth, all will be transmuted into perfect fix'd Gold: for the one body willingly embraceth the other, though it be not of the like, yet joyneth with it by force, and must be like unto it, and like must be gotten of like.

He that maketh use of this means, to him are revealed all fixations: the porches at the ends have their issues; no Creature comparable unto this subtility: it is ALL in ALL, according to its Natural descent containeth and possesseth all what may be found under the Sun.

O! beginning of the first beginning! consider the end: O! end of the last ends consider the beginning: forget not

to

emember the middle in all fidelity: God the Father, , and holy Ghoſt grant unto you things needfull for r Spirit, Soul, and Body.

Of the firſt matter of the Philoſophers Stone.

THere is found a ſtone, which is not deer,
Out of it is drawn a flying fire,
Of which the ſtone it ſelf is made
Of white and red togeth'r joyn'd.
It is a ſtone, and not a ſtone,
In it Nature work'th alone,
Out of it ſprings a Fountain clearly,
which drowns its fix'd Father fully.
His life and body is both devoured,
At laſt his Soul to him is reſtored.
To whom his flying Mother is become
Like, in his own Kingdom.
Himſelf alſo in quality and might
Hath gotten a greater ſtrength,
The Son in old age doth excel
The Mother, which is made volatil,
By Vulcans Art, but firſt however
By the Spirit muſt be born the Father
Body, Soul, Spirit, conſiſt in two
The whole buſineſſe goeth too and fro.
Comes onely from one, which is meerly
A thing that fixeth flying matters fully.
They are two and three, and yee but one
Conceive of it right, elſe you hit none!
Set Adam into a water Bath,
In which Venus her fellow hath
Which the old Dragon hath prepared,
Wherof his ſtrength could not be 'ſtored

Is nothing elſe, ſaith one Philoſophus,
But a duplicate Mercurius.
I ſay no more, you heard its name,
Bleſt is he, to whom it is well known.
Search into it, ſpare no pains
In the end you will finde the gain's.

FINIS.

A ſhort way and

EPETITION

Of former Writings of

BASILIUS VALENTINUS.

With an Elucidation thereof, touching the Philoſophers Stone.

Wherein is plainly demonſtrated the true light unto Philoſophie.

Whereunto are annexed real informations of the qualities, and preparations of Mercury, Antimony, Vitriol-water, common Sulphur, unſlak't Lime, Arſenic, Sal-peter, Tartar, Vinegar, and Wine.

LONDON,

Printed *Anno Domini*, MDCLVI.

1656

be sure to finde the true way unto the sheep-fold. I hav written no more then I shall bear record unto, and own a the day of Resurrection

This short way is faithfully shewed in the following in struction, in a plain dealing expression, waving an eloquen stile.

I have told you formerly, that all things are composed o three, *viz.* of Mercury, Sulphur, and Salt, and it is so, as told.

But note also, that the Stone is made of one, two, three four, and five: by the word five, I mean the Quint-essence by the word four, are understood the Elements: by three are meant the *principles:* by two is meant the double *mer curial* substance: by one is meant the first principle of a things, which proceedeth from the word at the first Crea tion, *Fiat*, Let there be.

Some may hold these expressions to be very intricate as if there were no sense nor ground for it what hath bee said: for the clearing these doubts, I will speak briefly o *Mercurie*, secondly of *Sulphur*, thirdly of *Salt*; for these ar the principles of the matter of our Stone.

In the first place you must note, that common Mercur doth not avail here; but our *Mercurie* is made of the bes of Metals, by the spagyrick Art, as pure, subtile, clear, a any Well-water of a Crystalline transparence, without an impurity: make of it a water, or incombustible Oyl: so Mercuries first beginning was a water, as all Philosopher bear record unto my saying: in this Mercurial Oyl must b dissolved it's own Mercury, out of which that water wa made: this Mercury must be precipitated with it's own Oyl then you have a double Mercurial essence.

Note, I hold in my *second Key* that Gold after it is puri fied according to the Tenor of the *second Key*, must be re duced into a special water, and then reduced into a subtil Calx, of which the *fourth Key* doth speak, this Calx must b driven over through the Helmet by a spirit of Salt, and pre cipitated again, and by reverberating must be brought to

powde

powder; then its own *Sulphur* may enter the better into its own being and eſſence, will be friend with it; for theſe love extreamly one another: thus you have two ſubſtances in one, which is called the *Philoſophers Mercurie*, and is but one ſubſtance. This is the firſt ferment.

Now followeth Sulphur *to be ſpoken of.*

FOr this *Sulphur* you muſt look in the like Metal; that Metal muſt be purified, deſtroyed in a reverberating fire, extracted from its body, not leaving any corroſiveneſſe in it, of which I gave a hint in the *third Key*: this Sulphur muſt afterwards be diſſolv'd in its own bloud, from which itſelf had a fixednеſſe, intimated in the *ſixth Key*, after a due quantity: which being done, then you diſſolved and fed the true Lion with the bloud of the green Lion. For the fixed bloud of the red Lion is made of the unfixed bloud of the green Lion: theſe are of one Nature; the unfixed bloud maketh the fixed one to be volatile, and the fixed one maketh the volatile to be fixed, even as it was before its diſſolution, let it ſtand together in a gentle heat, that all the Sulphur be diſſolved; then you have the ſecond ferment, feeding fixed Sulphur with an unfixed one; all Philoſophers agree with my ſaying: the ſame is driven over with ſpirit of wine, and is as red as bloud, being called *aurum potabile*, where no reduction to any body can be expected any more.

Now I declare alſo, what the Philoſophers Salt meaneth.

SAlt cauſeth fixation and volatility, according as it is ordered and prepared. For the ſpirit out of Salt and Tar-

tar, if the ſame be drawn forth without additionals, by means of diſſolution and putrefaction maketh all Metals volatile, opening them into a true quick Mercury, according to the Tenor of my Manuals. The Salt of Tartar *per ſe* fixeth mightily, eſpecially if the heat of *Calx vive* be incorporated with it, for both are of a high degree for fixation, The Vegetable Salt of wine hath this fixing quality, and according to a ſpecial preparation, bringeth fixed things to a volatility: which is a myſtery in Nature, and a miracle in the Philoſophick Art.

If there be a Salt made of Mans Urine, which drinks nothing but wine; this Salt being volatile, brings fix'd things alſo to a volatility, brings them over, but doth not fix them. Though that party had drunk nothing but wine, out of whoſe Urine the Salt is made, yet that Salt differs much from that, which is made of Tartar, for man made in his body one tranſmutation, namely, he turned the Vegetable Salt into an Animal ſpirit of Salt, making fleſh, fatneſſe, &c. as horſes and other beaſts do feeding on graſſe, hay, &c.

Item, Bees make Honey of the beſt flowers and Herbs, ſo it is with the reſt. The reaſon of this Key lieth in putrefaction, from whence this ſeparation and tranſmutation hath its Original.

Ordinary ſpirit of Salt, being driven over in a ſpecial manner, maketh Gold and Silver volatile, if a ſmall quantity of Dragons ſpirit be added thereunto, diſſolveth them, bringeth them over through the Helmet, the like doth the Eagle with the Dragon ſpirit, which creepeth in and out at the ſtone clifts: but if any thing be melted with Salt, before its ſpirit be ſeparated from the body, then it fixeth rather than it maketh volatile.

I ſay thus alſo, if the ſpirit of common Salt be united with ſpirit of wine, and both are drawn over a third time, then he loſeth its tartneſſe, and groweth ſweet. This prepared ſpirit doth not corrode the *Solar* body, but being poured on a ſubtile prepared Gold Calx, it extracteth its higheſt red tincture, which being made right, can bring

whit

hite *Lune* into that colour as its former body was, from hich it was firſt taken: the former body can recover its olour, if the inticing *Venus* be moved, as being born from at ſanguinity and deſcent, it is needleſſe to ſpeak of this y further.

Note further, that Salt-ſpirit deſtroyeth *Lune* alſo, bring-h her into a ſpiritual ſubſtance, according to my inſtru-ion, after it is prepared, out of which afterward *potable une* is made, which ſpirit is appropriated unto the ſpirit *Lune* and *Sol*, as man and wife, by means of the conjun-ion of the Mercurial ſpirit, or his Oyl.

The ſpirit ſticketh in Mercury, ſeek for the tincture in ulphur, and for the coagulation in Salt, then you have the ree principles, which can beget a perfect body, that is, e ſpirit in the Gold fermented with his own Oyl, Sulphur ound abundantly in the noble Venereal quality, inflameth e fixed blood gotten of her: the ſpirit of the Philoſo-hers Salt affords victory unto coagulation; it is true, the irit of Tartar, and the ſpirit of wine, and the true *acetum* e able to effect much; for the ſpirit of *acetum* is of a cold uality, and the ſpirit of *Calx vive* is very hot, theſe are of ontrary diſpoſitions. Now I ſpoke according to Philoſo-hers cuſtom: it is not fit for me to be more plain, and to ow to the world, how the doors of wiſdom are bolted.

For a fare-well, take this in ſincerity; ſeek for your mat-r in Metalline ſubſtances, make of them a *Mercurie*, fer-ent with Mercury one Sulphur, ferment that with its wn Sulphur, bring that into an order with Salt, drive em over joyntly, joyn all proportionably, all will become e, which at firſt came from one, coagulate, and fix it in ontinued heat, augment, and ferment a third time, ac-rding to the Tenor of my two *laſt Keyes*, then you will de the end you look for, how this tincture is to be uſed, the twelfth Key ſatisfie you with its certain proceſſe.

Thanks be to God.

FOr a final upshur, be certified, that out of black *Saturn* and bountifull *Jupiter*, there can be driven over a spirit which is afterward brought into a sweet Oyl, as the noblest part of it, which in *particular* taketh away the running quality in Mercury, making him fix, and bringing him into to a melioration; of this I told you in my other writings.

Additionals.

HAving thus your matter, then look well to the fire and govern it artificially: for that is of the greatest concernment at the end of the work. Our fire is not a common fire, and our Furnace is not a common Furnace. Though Philosophers before me have written, that our fire is no common fire: however, I tell to thee in good earnest, that according to their custom they kept secret all mysteries, because the matter is contemptible, and the work is of a facility, which by a government of fire is furthered and accomplished; therefore they forbore to tell the plain truth.

Lamp-fire made of spirit of wine availeth nothing, the expences thereof would mount exceedingly. Horse dung is but a spoyling, which cannot finish the work by any perfect or certain degrees.

Furnaces of several sorts are useless: for in our three fold Furnace are observed certain degrees: let Praters not prevail of thee with such Furnaces: for our Furnace is a plain one, our fire is a plain fire, and our matter is a plain matter, the glasse is likened to the circumference of the earthly Globe, you need not to look any further for more information concerning the fire, its government, and the Furnace.

Fo

For he that hath the matter, will ſoon finde a Furnace; he that hath Meal, will ſoon meet with an Oven; needs not to take further care for baking of bread.

There is no need to write more books of it, onely look well to the government of the fire, learn to diſtinguiſh between cold and warm; if you are expert and exact herein, then your work will be well finiſh'd, and the Art brought to its end. The Creator of nature be praiſed for ever. Amen.

Of Mercurie.

THere are ſeveral ſorts of *Mercurie*. Mercury of Animals and Vegetables is meerly a fume of an incomprehenſible being, unleſſe it be caught, and reduced to an Oyl, then is it for uſe. But Mercury of Metals is of another concition, as that alſo of Minerals: though the ſame alſo may be compared with a fume, yet is it comprehenſible and running. One Mercury is better and nobler than the other: for the *Solar* Mercury is the beſt of them all; next unto that, is the *Lunar* Mercury, and ſo forth. There is a difference alſo among Salts and Sulphurs: among the Mineral Salts, that carieth away the Bell, which is made of Antimony: and that Sulphur, which is drawn from Vitriol, is preferred before all others. Mercury of Metals is hot and dry, cold and moiſt, it containeth the four qualities.

There are Medicaments prepared of it, of a wonderfull efficacy, of ſeveral ſorts and forms, which is the reaſon, why there is ſuch a variety of vertues therein: in Mercury lieth hid the higheſt *arcanum* for mans health, but is not to be uſed crude, but muſt firſt be prepared into its eſſence. It is ſublimed with Coppet-water, and is further reduced into an Oyl. There is an Oyl made of it *per ſe*, without any corroſiveneſſe, which is pleaſant and fragrant: ſeveral ſorts of Oyls with additionals can be made of it, good for many things. It is prepared alſo with Gold, being firſt made

into an *amalgame*: there is made a precipitate of it in w
ter, wherein it diſſolveth green, like unto a ſmarag'd,
Chryſolith: the volatile Mercury ſerveth for outward u
if a ſeparation is made by ſome means, and is brought i
to ſubtile clear *liquor*, & then to a red brown powder, a
its received corroſiveneſſe is ſeparated, then it may do w
for other uſes.

The mixed Mercury ſerveth for inward uſe.

Mercury being purg'd, is precipitated with the bloud
Venus, is well digeſted with diſtill'd Vineger, and thus h
corroding quality is taken off: Have a care what quanti
you miniſter, if it being given in a true doſe, then it doth
part very well: but for its operation, it is not equally ſu
limed unto the fixed, its coagulation is found in Satur
his malleableneſſe is apparent, when he is robb'd of h
life: he containeth his own Tincture upon white and re
being brought in his fix'd coagulation unto a white bod
is ing'd again by Vitriol-water, and being reduced un
Gold, is graduated by Antimony. Though that blou-thi
ſty *Iron Captain* with his Spear aſſaulteth *Mercurie* ver
much, yet he alone cannot conquer him, unleſſe co
Saturn come in to hide him, and *Jupiter* command th
peace with his Scepter. Such proceſſe being finiſh'd, the
the Angel *Gabriel*, the ſtrength of the Lord, and *Uriel* th
light of God hath ſhew'd mercy unto humble *Michael*, the
Raphael can make right uſe of the higheſt Medicine, no
thing can prevail againſt ỹ Medicine. Thus much be ſpe
ken of *Mercurie*: now I twinge my ſelf from hence, and fl
to a place where froſt and heat can better be tolerated, an
endured.

Of Antimony.

IT falleth very difficult to Mechanicks, to have done learn
ing with their compaſſes: becauſe that great *Architect*
JEHOVAH hath reſerved many things for his own
power

wer. In the ſame condition we finde *Antimony*, it is ry difficult to finde out all the myſteries that are hid erein; its vertue is miraculous, its power is great, its olour hidden therein, is various, its crude body is poyſo-ous, yet its eſſence is an antidote againſt poyſon, is like nto Quick-ſilver, which ignorant Phyſicians can neither omprehend, nor finde; but the knowing Phyſician belie-eth it to be true, as having made many experiments ith it.

This Mineral containeth much of Mercury, much of Sul-hur, and little of Salt, which is the cauſe why it is ſo ittle and applyable: for there is no malleableneſſe in it, y reaſon of the ſmall quantity of Salt, the moſt amity it beareth unto *Saturn* is by reaſon of *Mercurie*: for Philoſo-phers Lead is made out of it, and is affected unto Gold, by reaſon of its Sulphur: for it purgeth Gold, leaving no im-purity in it; there is an equal operation in it with Gold, if well prepared, and miniſtred to man Medicinally: it flieth out of the fire, and keeps firmly in the fire, if it be pre-pared accordingly. Its volatile ſpirit is poyſonous, purgeth grievouſly not without damage unto the body; its remain-ing fixedneſſe purgeth alſo, but not in that manner, as the former did, provoketh not to ſtool, but ſeeketh meerly the diſeaſe, where ever it is, penetrateth all the body and the Members thereof, ſuffers no evil to abide there, expels it, and brings the body to a better condition.

In brief, *Antimonie* is the Lord in Medicinals, there is made of it a *Regulus* our of Tartar and Salt, if at the melting of Antimony ſome Iron-filings be added, by a Manual uſed, there cometh forth a wonderfull Star, which Philoſophers before me, called the *Signat-ſtar*: this Star being ſeveral times melted with cold *Earth-ſalt*, it groweth then yel-lowiſh, is of a fiery quality, and of a wonderfull efficacie: this Salt afterward affords a *liquor*, which further is brought to a fix incombuſtible Oyl, which ſerveth for ſeveral uſes.

Beſides, there are made of common *Regulus* of Antimony curious

curious flowers, either red, yellow, or white, according as the fire hath been govern'd. These flowers being extracted, and the extract, without any addition *per se* being driven into an Oyl, have an admirable efficacy. This extraction may be made also with Vinegar of crude Antimony, or of its *Regulus*; but it requireth a longer time, neither is it so good as the former preparation.

And being reduced into a *Philistæa*, there is a glass made of it *per se*, of which I made mention in my tiger *Key*, which is extracted also; then abstracted, there remaineth a powder of incredible operation, which may safely be used, after it hath been edulcorated. This powder being dissolv'd, healeth wounds, sores, *&c.* causing no pains: this powder being extracted once more with spirit of wine; or driven through the Helmet, with some other matter, affords a sweet Oyl; to speak further of it is needless.

Antimony is melted also with cold *Earth-salt*, dissolv'd and digested for a time in spirit of wine, it affords a white fix'd powder, is effectual against *morbus Gallicus*, breaks inward Impostums; it hath several vertues besides. You must learn to prepare Antimony your self, lay hands on, dive into it's inward qualities, you will meet with wonderfull matters: for my conscience will not suffer me to discover all its qualities: I desire not to load the Physicians curses upon me, which were at great expences, and toyled much in burning of Coals about its preparation, if I should rob them of their lively-hood. Therefore learn thou also, as thy predecessors did; seek as I have done; then you will finde also, what others have told of.

There is made an Oyl also of Antimony, the flying Dragon being added thereunto, which being rectified thrice, then it is prepared: though a *Cancer* were never so bad, and the *Wolf* never so biting, yet these with all their fellows, be they *Fistula's*, or old Ulcers, must fly and be gone; the little powder of the flying Dragon prepared with the Lions bloud, must be ministred also, three, or four Grains for a Dose, according to the parties age and complexion.

A further processe may be made with this Oyl with the
dition of a water, made of stone Serpents, and other ne-
sary spices, not those which are transported from the In-
s; this powder is of that efficacie, that it radically cureth
ny Chronical diseases.

There is made a red Oyl of Antimony, Calx vive, Sal ar-
oniac, and common Sulphur, which hath done great cures
old Ulcers: with stone Salt, or with common Salt, there
forced from Antimony a red Oyl, which is admirable good
r outward Symptoms.

There is made a sublimate of Antimony, with spirit of
rtar and Salmiac, being digested for a time, which, by
eans of *Mars*, is turn'd into quick Mercury. This Anti-
onial Mercury hath been sought of many, but few have
otten it: which is the reason why its praise is not divulg'd,
uch lesse is it's operative quantity known: if you know
w to precipitate it well, then your Arrow will hit the
nk, to perform strange matters; it's qualities ought not
be made common.

It is needlesse to describe it's combustible Sulphur, how
t is made of Antimony, it is easie and known: but that
hich is fix'd, is a secret, and hidden from many. If an
Oyl be made of it, in which it's own Sulphur is dissolv'd, and
ese be fix'd together, then you have a Medicine of rare
qualities, in vertue, operation, and ability, far beyond Ve-
getables.

Quick silver being imbibed with quick Sulphur, melted
with Antimony for some hours in a Wind-oven, the Salt of
the remainder being extracted with distill'd Vinegar, then
you have the *Philosophers Salt*, which cureth all manner of
Agues.

There is an *acetum* made of Antimony, of an acidity,
as other *acetums* are; if it's own Salt be dissolv'd in this
acetum, and distill'd over, then this *acetum* is sharpned, which
is an excellent cooler in hot swellings, and other inflamed
Symptoms about wounds, especially if there be made an
Unguent of it together with *animo* of Saturn.

The

The Quintessence of Antimony is the highest Medicine the noblest and subtilest found in it, and is the fourth p of an *universal* Medicine. Let the preparation of it still a mystery, its quantity, or Dose is three Grains, the belong four instruments to the making of it, the Furnace the fifth, in which *Vulcan* dwelleth, the Manuals; and t government of fire afford the ordering of it.

You Physicians, if you be wise, seek out this Medicine that subject, where it lieth in, and may be found best, a most effectual. I forbear to speak further of Antimony, l *Justinian* judge of the rest.

Of Copper-water.

IF I could prevail with *Apollo* to be mercifull, and to giv liberty to his *Muse* to be my assistance in the describin of Art and wisdom, then would I bring in an offering unt *Minerva*, whereby the Gods of wisdom might take notic of a gratefull minde for their gifts they had bestowed; and I would write of a mineral, whose Salt is set forth in th highest manner, whose great and good qualities are of tha transcendency, that reason is not able to comprehend, or t conceive of them. It went generally by the name of *Copper-water*, to make the meaning and sense of it plain; let me know, and be thus informed of it, that *Vitriol* containeth two spirits, a white, and a red one: the white spirit is the white Sulphur upon white, the red spirit is the red Sulphur upon red; He that hath ears let him hear!

Observe it diligently, and remember every word, for they are of a large extent, every word is as ponderous as a Centner stone. The white spirit is sowr, causeth an appetite, and a good digestion in a mans stomach. The red spirit is yet sowrer, and is more ponderous than the white, in its distilling a longer fire must be continued, because it is fixer in its degree. Of the white by distilling of Sulphur

of

Luna is made *argentum potabile*. In the like manner the
ld, being deſtroyed in the ſpirit of common Salt, and
de ſpiritual by diſtilling, and its Sulphur taken from it,
joyned with a red ſpirit in a due Doſe, that it may be
ſolved, and then for a time putrified in ſpirit of wine, to
ſurther digeſted, and often abſtracted, that nothing
main in the bottom, then you have made an *aurum po-
ile*, of which great volumes have been written, but very
w of their proceſſes were right. Note, that the red ſpirit
ſt be rectified from its acidity, and be brought into a
eetneſſe, ſubtilly penetrating of a pleaſant taſte and ſweet
grancy.

I have told you now great matters, which ſlipp'd from
e againſt my intention, the ſweet ſpirit is made of Sul-
ur of Vitriol, which is combuſtible, like other Sulphur,
fore it is deſtroyed: for the Sulphur of Philoſophers,
ote it well) is not combuſtible; its preparation needs
t to be ſet down, being eaſie, requireth no great pains
great expences, to get a combuſtible Sulphur out of
triol.

This ſweet Oyl is the eſſence of Vitriol, and is ſuch a
edicine, which is worthy the name of the third pillar of
e univerſal Medicine. The Salt is drawn from *Colchotar*,
d is diſſolved in the red, or white Oyl, or in both, and is
fill'd again, if it be fermented with *Venus*, it perform-
h its office very well: for it affords ſuch a Medicine,
hich at the melting tingeth pure Iron into pure Copper.

Colchotar of Sulphur affords true fundamentals unto
aling of periſh'd wounds, which otherwiſe are hardly
ought to any healing: and ſuch ſores, which by reaſon of
long continued white redneſſe will admit of no healing,
lchotar affords an ingreſſe thereunto, ſetting a new foun-
ion; that quality and vertue is not in the *Colchotar*, but
e ſpirit together with the Salt are the Maſters, which
ell therein.

There is made of Copper and Verdigreece a Vitriol of a
gh degree, and is far ſpread in its tincture: There is a

Vitriol

Vitriol made of Iron also, which is of a strange quality: Iron and Copper are very nigh kind one to another, bel together, as man and wife; this mystery should have b concealed, but being it is of great concernment, I could forbear but to speak of it.

Vitriol corroded with Salmiac, in it's sublimation th ariseth a combustible Sulphur, together with it's Mercu of which there is but little, because it hath most of S phur. If the same Sulphur be set at liberty again by *Eagle*, with spirit of wine, there can be made a Medicine it, as I told you formerly of it. Though there be a nea way to make a combustible Sulphur out of Vitriol, as of precipitation upon a precedent dissolution, by the Salt, liquor of Tartar, as also by a common *lixivium* made Beech-ashes; yet this is the best reason, because the bo of Vitriol is better, & more opened with the Key of ỹ *Eag* There are other mysteries hidden in Vitriol, which in y operative quality are excellent, and are known apparent as *Venus* and *Mars* bear real record in their spirits, the sa doth knowledge *Sol* and *Lune*: but I do not intend at t time to write a perfect book of *Chirurgerie*: and to ma relations of particulars, in commendation of Vitriol: I ha already written too much of it, you are to learn and sear also; you will finde that Vitriol needs no Proctor to spe for it, and it will sufficiently inform you of an absolu Chirurgick book, contained in its nature as a third part the *universal* against all manner of diseases.

In the closing hereof I tell you thus much, that there not found in its nature, neither cold nor moist quality, b is of a hot and dry substantial quality, and is the reason, w by its super-abounding ealidity it heateth other thin digesteth them, and at last it bringeth them to a full m turity, the fire being continued for a certain time.

The things I write of Vitriol, I have not begg'd nor bo rowed from other mens writings, but found them so in m long continued practick; whereby nature enabled me become a *Scotch-fryer*, by permission of the Highest Creat

t that nobly inplanted quality might be avouched by a thfull and true evidence of one of her devoted Disci-s.

And I ſpeak thus much for a *memorandum*, that if *Paris* keep ſafely *Helena* without troubles, that the noble Ci- of *Troja* in *Greece* be no more ruined and deſtroyed, and *amus* together with *Menelaus* be no more afflicted and di-acted thereby, then *Hector* and *Achilles* will agree well ough, to obtain that royal Race, without going to war it, and be Poſſeſſors of that Monarchy in their Chil-ens Children, and their off-ſpring and poſterity for the rging of their Dominions, by increaſing their riches finitely, againſt which no enemy dareth ſtir.

Of common Sulphur.

THe uſual common Sulphur is not ſo perfectly exalted in it's degree, and brought unto maturity, as it is found in Antimony and Vitriol. There is made of it *ſe*, an Oyl againſt putrid ſtinking wounds, deſtroying killing ſuch worms, which grow in them; eſpecially if t little Salt in it be diſſolved from its Sulphur.

There is made of it a Balſam with Sallet Oyl, or Oyl of niper, in like manner with the white ſpirit of Terpen-e, and is of a red colour, is made thus: take flowers of lphur, made with the *Colchotar* of Vitriol, digeſt them a time in horſ-dung, or any other way; this Balſam may ly be uſed for ſuch, that are in a Conſumption of the gs, eſpecially if rectified ſeveral times with ſpirit of ne, drawn over, and ſeparated, that it be bloud red. is Balſam is a preſervative againſt corruption and rotte-eſſe.

The Quint-eſſence of Sulphur is in a Mineral, where a lphureous flint is generated: this beaten peebles being in a glaſſe, and on it be powred a ſtrong Aquafort, made

made of Vitriol and Salpeter, and let diſſolve what may diſſolved, abſtract that water, the remainder muſt be w dulcified, and reverberated to a redneſſe, pour on th ſpirit of wine, extract its tincture, afterward circulate a time in the Pellican, let all the eſſence of Sulphur be parated, it ſtayeth below the ſpirit of wine, like fat Sal Oyl, by reaſon of its ponderouſneſſe: its Doſe of ſix Grai is found to work ſufficiently. If you digeſt in this eſſen of Sulphur, Myrrhe, Aloës, and other Spices, it extra their vertues, and makes it into a Balſam, which ſuffers fleſh, or other parts that are ſubject unto putrefaction, fall into rottenneſſe, for which cauſe the Ancients have p this name to it: *Balſamus mortuorum.*

Thus I cloſe to ſpeak any further of combuſtible Sulphu There may be made an Oyl of it, which is found very u full, the Sulphur muſt be ſublimed in a high inſtrum with a good heat, which ſublimation in a long ti changeth into a Liquor, or Oyl, ſtanding in a humid plac but being I do not intend to uſe any prolixity of words, let it reſt ſo. There may be ooted a Liver out of commo Sulphur, which is turn'd unto milk: and it may alſo b changed into a red Oyl, with Lin-ſeed Oyl; many other M dicinals may be made out of Sulphur: Its flowers, eſſenc and Oyl, are preferred before the reſt, together with t white and red fixed Cinober, which are made of it, becau in them is found a mighty vertue.

Of Calx vive.

THe ſecrets of Quick-lyme is known to few men, a few there are, which attained to a perfect knowled of its qualities: but I tell to you a real truth, that thou Lyme is contemptible, yet there lieth great matters ther in, and requireth an underſtanding Maſter, to take out of what lieth buried in it: I mean to expel its pure ſpiri

which collaterally ſtands in affinity with Minerals, is able to binde, and help to make fix the volatile ſpirits of Minerals: for it is of a fiery eſſence, heateth, concocteth, and bringeth unto maturity in ſhort time, when in many years they could not be brought to it: the groſſe earthly body of it doth not do the feat, but its ſpirit doth it, which is drawn out of it: this ſpirit is of that ability, that he bindeth and fixeth other volatile ſpirits. For note, the ſpirit diſſolveth *Oculi Cancrorum*, diſſolveth Cryſtals into a Liquor: theſe two being duely brought into an unite *per modum diſtillationis* (I will ſay nothing at this time of Diamonds and ſuch like ſtones) that water diſſolveth and breaketh the ſtone in the bladder, and the Goury Tartar ſettled into the joynts of hands and feet, ſuffers not any Gout to take root in thoſe parts, this rare ſecret I taught one of my faithfull Diſciples; and the great Chancellor of the invincible *Cæſar* is ſtill thankfull unto me for it, and many great perſons beſides.

Quick-lyme is ſtrengthned, and made more fiery, and hotty a pure and unſophiſticated ſpirit of wine, which is often poured on it, and abſtracted again, then the white Salt of Tartar muſt be grinded with it together with its additionals, which muſt be dead, and contain nothing, then you will draw a very helliſh ſpirit, in which great myſteries lye hid. How this ſpirit is gotten, I told it, obſerve it, keep it, take it for a fare-well.

Of Arſenick.

ARſenick is in the kindred of Mercury & Antimony, as a Baſtard in a Family may be: its whole ſubſtance is ſylonous and volatile, even as the former two, in its external colour to the eye, it is white, yellow, and red; but inwardly it is adorned with all manner of colours, like to Metals, which it was fain to forſake, being forced there-

unto by fire. It is ſublimed *per ſe*, without addition, and alſo in its ſubliming there are added ſeveral other matters, as occaſion requireth. If it be ſublimed with Salt and Mars, then it looks like a tranſparent Cryſtal, but its poyſon ſtayeth ſtill with it, unfit to be joyned, or added to Metals; hath very little efficacie to tranſmute any Metal.

The Subterranean Serpent bindeth it in the Union of fire, but cannot quite force it, that it might ſerve for a Medicine for man and beaſt, if it be further mix'd with the Salt of a Vegetable ſtone, which is with Tartar, and is made like unto an Oyl, it is of great efficacie in wounds, which are of a hard healing: it can make a Coat for deceitfull *Venus* to trim her handſomly, that the inconſtancie of her falſe heart may be diſcloſed by her wavering ſervants, without gain, with her prejudice and damage.

When *Antimony* and *Mars* are made my companions, and am exalted by them to the top of *Olympus*, then I afford a Ruby in tranſparence and colour to that, which cometh from *Orient*, and am not to be eſteemed leſſe than it: if I am proved by affliction, then I fall off like a flower, which is cut off and withers: therefore nothing can be made of me, to fix any Metal, or tinge it to any profit, becauſe I forſook my body totally, and diſtributed my Coat, to play and lot to be caſt for it: therefore let no man neither praiſe or diſpraiſe me, unleſſe he have for very hunger taken a pound of me into the body; though if he gets an Antidote to ſave his life; however, he ſhall get nothing out of Metals by it: in other things he may have a Treaſure in it, unto which few are comparable to it.

I Arſenic ſay of my ſelf at the cloſing hereof, that it is a very difficult thing, to finde my right and due preparation, my operation is felt exceedingly, if made tryal of, and it is a great danger, if ignorant men make uſe of me: he that can be without me, let him go to my kindred: and if you can equalize me with them, that I may ſhare with them in the inheritance, then all the world ſhall acknowledge, that my deſcent is from their bloud: but it is a very hard ta-

for any man, to ſet a ſhepheard into a royal ſeat to make him King. But Patriarchs being deſcended from ſhepheards, and were preferr'd to royal dignities, I will therefore preſcribe no limits, nor paſſe any judgement: For wrong and right may be found in this leaf.

However, take you notice, that I am a poyſonous volatile bird, have forſaken my deareſt, and moſt confiding friend, and ſeparated my ſelf as a Leper, which muſt live aloof off from other men. Cure me firſt of my infirmity, then I ſhall be able to heal thoſe, which have need of me, that my praiſe may be confirmed by poyſon, and my name for an everlaſting remembrance, to the honour of my Country, is nothing inferior unto *Marcus Curtius*, and it will be found in the end, in what manner *Hannibal* and *Scipio* were reconciled.

Of Salpeter.

TWo Elements are predominant in me, as fire and aire, the leſſer quantity is water and earth: I am fiery, burning, and volatile. There is in me a ſubtile ſpirit, I am altogether like unto Mercury, hot in the in-ſide, and cold in the out ſide, am ſlippery & very nimble at the expelling of mine enemies. My greateſt enemy is common Sulphur, and yet is my beſt friend alſo, for being purged by him, and clarified in the fire, then am I able to allay all heats of the body, within and without, and am one of the beſt Medicaments, to expell, and to keep off the poyſonous plague.

I am a greater cooler outwardly than *Saturn*, but my ſpirit is more hot than any, I cool, and burn, according as men will make uſe of me, and according as I am prepared.

When Metals are to be broken, I muſt be a help, elſe no victory can be obtained: be the undertakings great, or ſmall. Before I am deſtroyed I am a meer Ice, but when I am

anatomized, then am I a meer helliſh fire. If *Pluto* ca maſter *Cerberus*, to make him take his dwelling again in th Iſle of *Thule*, then he may ſnatch a piece of love from *Ve nus*, then *Mars* muſt ſubmit, and may live richly with *Lun* which may equally be exalted to the Crown of the ho nourable King, and be placed with him in equal honou and dignity.

If I ſhall happily enjoy my end, then my Soul muſt b driven out cunningly, then I do all what lieth in my powe of my ſelf alone I am able to effect nothing. But my love a jolly woman, if I am married unto her, and our copul lation be kept in Hell, that we both do ſwear well, the that which is ſubtile, flings away all filthineſſe, then w leave beinde us rich Children, and in our dead bodies found the beſt Treaſure, which we bequeathed in our la Will and Teſtament.

Of Salarmoniac.

SAlarmoniac is none of the meaneſt Keyes, to open M trals thereby: therefore the Ancients have compared with a volatile Bird, it muſt be prepared, elſe you can do feats with it; for if it be not prepared, it doth more hu than good unto Metals, carrieth them away out at t Chimney-hole: it can elevate and ſublime with it's ſw wings the tincture of Minerals, and of ſome Metals, to very Mountains, where ſtore of ſnow is found, uſually ev at the greateſt heat of the Summer, if it be ſublimed wi common Salt, then it purgeth and cleareth, and may uſed ſafely.

He that ſuppoſeth to tranſmute Metals with this Sa which is ſo volatile, ſurely he doth not hit the nail on t head, for it hath no ſuch power: but to deſtroy Met and make them fit for tranſmutation, in that reſpect it h ſufficient power: for no Metal can be tranſmuted, unle

it be firſt prepared thereunto. My greater ſtrength which lieth in me, may be drawn from me by ſubliming and cementing. The greateſt ſecret in me you will finde, when I am united with *Hydra*, which is to devour and ſwallow me, that I alſo may turn with her to be a water Serpent, then have I prepared a Bath for the *Nympha*, and have gotten power to make ready a Crown for the King, that the ſame may be adorned with Jewels, and may with honour and glory be ſet on his head.

Of Tartar.

THis Salt is not ſet down in the book of Minerals, but is generated of a vegetable ſeed, but its Creator hath put ſuch vertue into it, that it beareth a wonderful love and friendſhip unto Metals, making them malleable: it purgeth *Lune* unto a whiteneſſe, and incorporateth into her ſuch additionals, which are convenient for her, being digeſted for a time with Minerals, or Metals, and then ſublimed and vilified, they all come unto a quick Mercury, which to do, there is not any vegetable Salt beſide it: is not this a wonderfull thing! That Orator is yet to be born, which ſhall be of that ability and eloquence as to expreſſe ſufficiently all the myſteries hid in it. But to make out of it the Philoſophers ſtone, is no ſuch matter: being it is a vegetable, and that power is not given to any of the vegetables. It is in *Medicina* a very good remedy, to be uſed inwardly and outwardly; its Salt being made ſpiritual and ſweet, it diſſolveth and breaketh the ſtone in the bladder, and diſſolveth the coagulated Tartar of the Gout, ſetled into the joynts, or any where beſides. It's ordinary ſpirit, which is uſed for opening of Metals being uſed and applied outwardly, alſo layeth a foundation for healing of ſuch Ulcers, which admit hardly any healing, as there are Fiſtula's, Cancers, Wolves, and ſuch like. I know nothing more to

write of Tartar, for having ſeparated it ſelf, and left it's nobleſt part in the wine.

Of Vinegar.

IN *Alchimy* and *Medicina*, nothing almoſt can be prepared, but Vinegar muſt ſet a helping hand to it. Therefore I thought it convenient to let it have it's due praiſe and commendation, eſpecially to inſert it here in this treatiſe. In *Alchimy* it is uſed to ſet Metals and Minerals into putrefaction. It is uſed alſo for to extract their eſſences and tinctures, being firſt prepared thereunto, even as the ſpirit of wine is uſual to extract the tinctures from vegetables.

In Phyſick it deſerveth its praiſe alſo, for it taketh the pure from impure, and is a *ſeparator*, and taketh from the Mineral Medicaments their ſharpneſſe and corroſiveneſſe, fixeth that, which is volatile, and is a great defendant againſt poyſon, as I told you, when I ſpoke of the Antimonial glaſſe.

Vinegar is uſed inwardly alſo, and both men and beaſts are benefited thereby: outwardly it is applied to hot inflammations and ſwellings, for a cooler. Spirit of wine and Vinegar are of great uſe, both in Alchimy and Phyſick, both have their deſcent from the Urine, are of one ſubſtance; but differ in the quality, by reaſon of putrefaction, the Vinegar got there, of the which I told you formerly.

I muſt acquaint you with one thing, which is this, that this is not the Philoſophers Vinegar; our Vinegar, or *acetum* is another liquor, namely a matter it ſelf: for the ſtone of Philoſophers is made out of *Azot* of Philoſophers, which muſt be prepared with ordinary diſtill'd *Azot*, with ſpirit of wine, and with other waters beſides, and muſt be reduced unto a certain order.

Note this for a *memorandum*, if diſtill'd pure Vinegar be poured upon deſtroyed *Saturn*, and is kept warm in *Marie's*

Marie's-Bath, it loſeth it's acidity altogether, is as ſweet as any Suggar, then abſtract two, or three parts of that Vinegar, ſet it in a Cellar, then you will finde white tranſparent ſtones, like unto Cryſtals, theſe are an excellent cooler and healer of all aduſt and inflamed Symptoms. If theſe Cryſtals are reduced into a red Oyl, and poured upon Mercury, precipitated by *Venus*, and proceeded in further as it ought; if that be hit rightly, then neither *Sol* nor Lune will hinder thee from getting riches.

Of Wine.

THe true vegetable ſtone is found in Wine, which is the nobleſt of all vegetables: it containeth three ſorts of of Salt, three ſorts of Mercury, and three ſorts of Sulphur.

The firſt Salt ſticketh in the wood of the Vine, which if burnt to aſhes, and a lixivium made of it to have it's ſalt drawn forth, which muſt be coagulated. This is the firſt Salt.

The ſecond Salt is found in Tartar, if that be incinerated, then draw it's Salt forth, diſſolve and coagulate it ſeveral times, and let it be ſufficiently clarified.

The third Salt is this, when the wine is diſtill'd, it leaveth *feces* behinde, which are made to powder, it's Salt can be drawn out with warm water, each of theſe Salts hath a ſpecial property: in their Center they ſtand in a harmony, becauſe they deſcend from one root.

It hath three ſorts of Mercury, and three ſorts of Sulphur. The firſt Oyl is made of the ſtem, the ſecond Oyl is made out of crude Tartar, the third is the Oyl of Wine. There is a ſtrange property in the ſpirit of Wine: for without it there cannot be extracted any true tincture of *Sol*, nor can there be made without it any true *aurum potabile*: but few men know how a true ſpirit of Wine is made, much leſſe can it's property be found out wholly.

Several wayes have been tried to draw, and to get the ſpirit of Wine without ſophiſication, as by ſeveral inſtruments and diſtillings with metalline Serpents, and other ſtrange inventions, of Sponges, Papers, and the like. Some cauſed a rectified *aquavitæ* be frozen in the greateſt froſt, expecting the phlegme thereof ſhould turn to Ice, the ſpirit thereof to keep liquid, but nothing was done to any purpoſe.

The true way for the getting of it, I told you of at the end of my Manuals: for it muſt be ſubtile, penetrating, without any phlegme, pure, aerial, and volatile, ſo that aire in a magnetick quality may attract it, therefore it had need to be kept cloſe in: it is of a penetrating and effectual operation, and its uſe is ſeveral.

There are three, which are the nobleſt Creatures in the world, theſe three bear a wonderfull affection one to another. Among Animals it is man, out of whoſe *Mumi* is made an Animal ſtone, in which *Microcoſme* is contained. Among Minerals Gold is the nobleſt, whoſe fixedneſſe is a ſufficient teſtimony of it's noble off ſpring and kindred. Among Vegetables there lieth hid a Vegetable ſtone. Man loveth Gold and Wine above all other Creatures, which may be beheld with eyes. Gold loveth man and Wine, becauſe it lets go its nobleſt part, if ſpirit of Wine be put to it, being made potable, which giveth ſtrength to man, and prolongeth his life in health.

Wine beareth affection to man alſo, and to Gold, becauſe it eaſily uniteth with the tincture of *Sol*, expelleth melancholly and ſadneſſe, refreſheth and rejoyceth mans heart. He that hath theſe three ſtones may boldly ſay, that he hath the ſtones of the *univerſal*, much of it is talk'd and written: but what eye hath ſeen it! not one amongſt many hundred of Millions.

Theſe ſtones renew men and beaſts, cure Leprous Metals, cauſe barrenneſſe to become fertile, with a new birth, humane reaſon is not able to comprehend it, nor conceive of it.

If

If a rectified *Aqua vitæ* be lighted, then Mercury and the Vegetable Sulphur ſeparateth, that Sulphur burns light, being a meer fire, the tender Mercury betakes himſelf to his wings and flieth to his *Chaos*.

He that can ſhut up and catch this fiery ſpirit, he may boaſt, that he hath gotten a great victory in the Chymical battle: for this Vegetable fiery Sulphur is the onely Key to draw the Sulphur from mineral and metalline bodies.

Thus I cloſe my book, the things contained therein are not grounded on opinions, as moſt Phyſicians rely on the Authors, that ſuch and ſuch Herbs are cold and moiſt, dry, and warm, in the firſt, ſecond, and third degree: becauſe they heard their Authors affirm it, themſelves neither ſaw it nor made tryal of it: making meer collections from other mens writings, patching up volumes. The things I wrote of, I know by a long experimental knowledge to be true; this my experience I hope will take place, and get the victory as the Amazons did in their prudence.

The eternal heavenly ſpirit refreſh our Souls, that we may walk in heavenly ſtreets, forſaking all falſe and erroneous by-wayes. Amen.

FINIS.

THE

ONCLUSIONS AND XPERIMENTS OF BASILIUS VALENTINUS.

PREFACE.

I Basilius Valentinus *write a short clause upon my former writings, and this treatise is instead of a declaration thereof. But my Son and Disciple, you are to remember that you lift up your eyes to the Mountain of God, and of the Philosophers, from whence you expect a help: namely, Sulphur, Vitriol, and Magnet of Philosophers must be a great help unto you. For Philosophers Sulphur, Vitriol, & Magnet is cœlestial, from whence cometh that* Universal *and Philosophick* Lapis, *vulgar and ordinary Sulphur, Vitriol and Magnet afford meerly* Particulars *and* Medicaments.

In the Treatise of the Philosophers stone I have set down expresly in a parable *the Philosophers* Sulphur *in the XII. Keyes: but the Philosophers* Mercury, *or the true Philosophick* Magnet *I gave a hint of in few words:*

words: however, I treated of the ſame in the XII Keyes, & of the prima materia *I ſpoke in my Rythmes or Verſes.*

I leave a light for a farewell unto the ſeeking Diſciples, whereby they may ſee the clear day in a dark night: and do deſcribe the vertue and operation of the vulgar Sulphur, Vitriol, *and* Magnet, *the reſt you may finde in the Treatiſe, which followeth next the XII. Keyes: which if you finde the true way of working, you may get ſufficiently of health and wealth in this world.*

Make uſe of in the name of God, and unto his glorie, and do good unto the poor, and be helpfull unto them, otherwiſe thy earthly Paradiſe may be turn'd in the end into a damnable Hell, from which, O Lord, deliver all good people. Amen.

The First

TREATISE,

Of Philoſophers Sulphur, Vitriol, and Magnet.

First Section.

Of Sulphur, *and* ferment *of Philoſophers.*

LOving ſeeker of Chymical myſteries, I have written a Treatiſe about the Philoſophers ſtone, and have ſet down expreſly the *materia* of the Philoſophers Sulphur in the firſt Key, and taught you in the ſecond Key how you ought to diſtil our water of the *Eagle* and cold *Dragon*, who had his dwelling a long time in Rocky Clifts, and crept in and out in Subterranean concave and hollow places: pour this ſpirit, or *aqua* upon purged and fined Gold, lute it well, and ſet it into a diſſolution, *in fimo* for 14. nights to putrifie it, then draw it over the Helmet, pour the water upon Gold Calx whole, make all the Gold come through the Helmet: ſet this again under a Helmet, abſtract the water gently, leave a third part of it in the bottom, then ſet it into a Cellar, let it coagulate and Cryſtallize, waſh theſe Cryſtals with diſtill'd

ſtill'd water, precipitate them with Mercury vive, eva
rate the Mercury gently, then you have a ſubtile powd
put it in a glaſſe, lute it, reverberate it for three dayes a
nights, do it gently, thus is the Philoſophers Sulphur w
prepared for your work, and this is the purple mantle,
Philoſophick Gold, keep it ſafely in a glaſſe for your co
junction.

The ſecond Section.

Of the Philoſophers Vitriol.

I Have told you plainly how Philoſophers Sulphur
made, which *loco maſculi*, is to make the King, or ma
now you muſt have the female, or wife, which is the *M*
curie of Philoſophers, or the *materia prima lapidis*, whi
muſt be made artificially: for our *Azoth* is not comm
Vinegar, but is extracted with common Vinegar, and the
is a Salt made of *materia prima* (this Salt is called the Ph
loſophers *Mercurie*, which is coagulated in the belly of t
earth. When this matter is brought to light, it is not de
and is found every where, Children play with it: it is po
derous, and hath a ſent of dead mens bones, for two Gi
ders you may buy this matter for the work: Therefore tak
this matter, diſtil, calcine, ſublime, reduce it to aſhes: for
an Artiſt want aſhes, how can he make a Salt, and he th
hath not a Metalline Salt, how can he make the Philoſ
phers *Mercurie*?

Therefore, if you have calcined the matter, then extra
its Salt, rectifie it well, let it ſhoot into the Vitriol, whic
muſt be ſweet, without any corroſiveneſſe, or ſharpneſſe o
Salt. Thus you get the Philoſophers Vitriol, or Philoſ
phick Oyl, make further of it a *Mercurial* water, thus yo
have perform'd an artificial work: this is called the Philo
ſophers *Azoth*, which purgeth *Laton*, but is not yet waſh'
Fo

Azoth waſheth *Laton*, as the Ancient Philoſophers have
two, or three thouſand years ago. For the Philoſophick
, or *Laton* muſt with its own humidity, or its own Mer-
ial water be purg'd, diſſolv'd, diſtill'd, attract its *Magnet*,
ſtay with it. And this is the Philoſophers Mercury, or
rcurius duplicatus, and are two ſpirits, or a ſpirit and
ter of the Salt of Metals. Then this water beareth the
me of *ſuccus Lunariæ*, *aqua cæleſtis*, *acetum Philoſophorum*,
a Sulphuris, *aqua permanens*, *aqua benedicta*. Take
ht, or ten parts of this water, and one part of your
men', or Sulphur of *Sol*, ſet it into the Philoſophers Egg,
e it well, put it in the *Athanor*, into that vaporous, and
t dry fire, govern it, to the appearance of a black, white,
d red colour, then you get the Philoſophers ſtone, and
u enjoy this noble, dear, and bleſſed Medicine and Tin-
re, and you may work miracles with it.

The third Section.

Of the Philoſophers Magnet.

HErmes the father of Philoſophers had this Art, and was the firſt that wrote of it, and prepared the ſtone out *Mercurie*, *Sol*, and *Lunæ*, of the Philoſophers: whom ma- thouſand laborators have imitated, my ſelf alſo did the e: and I ſpeak really, that the Philoſophers ſtone may be mpoſed of two bodies, the beginning and ending of it uſt be with Philoſophick Mercury.

And this is now *prima materia*, *alias prædа*: *materia pri-* belongs onely to God, and is coagulated in the entrals the earth, firſt it turneth to Mercury, then to Lead, then Tin and Copper, then to Iron, *&c.* Thus the coagulated ercury muſt by Art be turn'd into its *prima materia*, or ter, that is, Mercurial water. This is a ſtone and no ne, of which is made a volatile fire, in form of a water, which

which drowneth and dissolveth its fix'd father, and its vo tile mother.

Metalline Salt is an imperfect body, which turneth Philosophick Mercury, that is, into a permanent, or bles water: and is the Philosophers *Magnet*, which loveth Philosophick *Mars*, sticketh unto him, and abideth with hi Thus our *Sol* hath a *Magnet* also, which Magnet is the f root and matter of our stone: If you conceive of and u derstand my saying, then you are the richest man in t world.

Hermes saith; you must have three *speciesies* for the wor first a volatile, or Mercurial water, *aqua cœlestis*, then *dis Leo*, green Lion, which is the Philosophick *Luna*, third *æs Hermetis*, or *Sol*, or *ferment*.

Lastly note, Philosophers had two wayes, a wet on which I made use of, and a dry one: herein you must pr ceed Philosophically, you must purge well the Philos phers Mercury, and make Mercury with Mercury, addin the Philosophick Salt, ferment, or Sulphur of Philosophers and proceed therein, as you heard formerly, then you hav the Philosophers *Magnet*, that is, the Philosophers Mercu ry. Secondly, the Metalline Salt, or Philosophick Salt Thirdly, *æs Hermetis*, or Philosophick Sulphur.

Thus I have delineated the whole Art, if you do not u derstand it, then you will get nothing, nor art thou prede stinated thereunto.

Allegorical expressions betwixt the Holy Trinity and the Philosophers stone.

DEar Christian Lover, and well wisher to the blesse Art: how graciously and miraculously hath the Holy Trinity created the Philosophers stone. For God the Father is a spirit, and yet maketh himself known under the notion of a man, as he speaketh, *Genes.* 1. Chapter: let us

make

make man, an image like unto us. Item, this expreſſion in his word ſpeak of his mouth, eyes, hands, and feet; ſo Philoſophers Mercury is held a ſpiritual body, as Philoſophers call him. God the Father begetteth his onely Son JESUS CHRIST, which is God and Man, and is without ſin, neither needed he to die: but he laid down his life freely, and roſe again, for his brethren and ſiſters ſake, that they might live with him eternally without ſin. So is *Sol*, or Gold without defect, and is fix, holds out glorioufly all fiery examins, but by reaſon of its imperfect and ſick brethren and ſiſters, it dieth, and riſeth glorioufly, redeemeth and ringeth them unto eternal life, making them perfect unto good Gold.

The third perſon in the Trinity is God the Holy Ghoſt, a comforter ſent by our Lord *Chriſt Jeſus* unto his believing Chriſtians, who ſtrengthneth and comforteth them in Faith, unto eternal life; even ſo is the ſpirit of material *Sol*, or of the body of Mercury, when they come together, then is he called the *double Mercurie*, theſe are two ſpirits, God the Father, and God the Holy Ghoſt: but God the Son, a glorified Man, is even as our glorified and fix'd *Sol*, or Philoſphers ſtone; ſince this *Lapis* is called *Trinus*, namely, out of two waters, or ſpirits of Mineral, and of Vegetable, and of the Animal of Sulphur of *Sol*: Theſe are the Two and Three, and yet but one: if you underſtand it not, then you are not like to hit any. Thus by way of a ſimilitude I delineated unto thee ſufficiently the *univerſal*. Pray to God for a bleſſing, for without him you are not like to proſper at all.

The second

TREATISE
Of vulgar Sulphur, Vitriol, and Magnet.

The first Section.
Of Sulphurs.

Chap. I.
Of Sulphur of Saturn.

1. THere is extracted from calcined Saturn with distill'd Vinegar a Crystalline Salt, which is distill'd with spirit of wine unto a red Oyl. This Oyl cureth Melancholy, fiery Pox, old Ulcers, and many other infirmities besides.

2. This Oyl coagulateth and fixeth Mercury, being first precipitated with Oyl of Vitriol, for all powders and Medicaments, which are to make *Sol* and *Lune*, must be made fix, holding in all fiery tryals.

3. Out of this Oyl is made a glorious Tinctur, if you take three parts of Mercury of Mars, and one part of this red Oyl of Saturn, joyning, coagulating, and fixing them: this work may be accomplished in a moneths time, or somewhat longer. This Tincture may be augmented with Mercury of *Mars*, *usque in infinitum*: projecting one part of it upon three

three parts of *Sol*, to make thereby an *ingreſſe* for the Tincture: one part of this Tincture tranſmuteth thirty parts (if ſo be it be well prepared) of *Mercurie* and of *Lune* into good *Sol*. Remember thy Creator, and be mindfull of the poor, then the Lord will be mindful of thee alſo.

Chap. II.

Of Sulphur of Jupiter.

1. THere is made of *Jupiter* a *minium*, the like is made of Saturn, from thence is extracted and diſtili'd a red ſweet Oyl: this Oyl tingeth Saturn, being firſt calcined with Salmiac into *Sol*.

2. The *Limature* of *Jupiter* being calcined with *Calx viva* for a day, and the *Calx* being waſh'd from it, then you have a fix'd powder, if you can reduce it again into a fluidneſſe, and drive it with Saturn, then you may get a reaſonable part of good *Lune* and *Sol*, whereby a needy Laborator may get ſufficient livelyhood.

3. There is a calcination made of Tin and Lead with common Salt, but better is it, if made with Salt of the *caput mort* of Vitriol and Peter; the Oyl of Vitriol being added unto Calx of *Jupiter* and *Saturn*, and made one maſſe of it, lute it well, let it ſtand for eight dayes and nights in warm Sand, and then to drive it: one Centner of Lead affords in this manner ſix Mark and a half of fine *Lune*: one Mark of ſuch *Lune* yields one Ounce of *Sol*.

This hath been my firſt piece to make *Lune* and *Sol* withall. Note, theſe ſix Mark and a half of *Lune*, afford ſix Ounces and a half of *Sol*, this *Sol* and *Lune* amounts to 208. Guldors, or 20. pound and 16. ſhillings.

Chap. III.

Of Sulphurs of Mars *ana* Venus.

1. TAke some pounds of Verdigreece, extract its Tincture with distill'd Vinegar, let it shoot, then you have a glorious Vitriol, out of which you may distil *per retort* a red Oyl. This Oyl dissolveth *Mars* turning into a Vitriol, which is reduced in a long time in a great fire unto a red Oyl, then you have together Sulphur of *Mars* and *Venus*, add somewhat of Sulphur of *Sol*, coagulate and fix it, then you have a Medicine, which melioratеth Men and Metals.

2. *Lune* is graduated with the Oyl, and a good part of the Kings Crown is gotten.

3. Two equal parts of laminated *Sol*, and *Lune* melted together, putrified in this Oyl for a day and a night, turneth them into good Gold. In this Oyl you will finde many strange affects and vertues. *Laus Deo.*

Chap. IV.

Of Sulphur of Sol.

1. I have formerly told how Gold is made spiritual unto the purple mantle. Now if you are about to make *aurum potabile*, then you may dissolve with the Oyl of Vitriol that spiritual Gold, extract, and draw it over with spirit of wine: this is a Medicine, which cureth many difficult diseases, and is wonderfull in its efficacie.

2. This *Solar Sulphur* tingeth prepared Calx of *Lune* into good Gold, but you heard in my former expressions, that the King hath onely an honourable Garment, and must raise

raiſe his Rents and ſubſidies from his ſubjects, muſt be ba-thed in his budeying bloud and ſweat, muſt be deſtroyed and glorioufly renew'd; then is he able to make his poor brethren and ſiſters to be Kings alſo, and legitimate their baſtards.

Antimony is a baſtard of Saturn, as much of Mercury and of *Regulus* it hath, ſo much is it turned into *Sol*; its due Doſe of Tincture being firſt added thereunto. *Wiſmuth*, or *Marcaſite* is a baſtard of *Jupiter*, is turn'd into *Sol* alſo, by means of a Tincture. Oyl of Vitriol is a baſtard of *Venus*, it hath a Metalline Mercury, as much it hath of it, ſo much is it ting'd into *Sol*.

3. If you add the Solar Sulphur unto Sulphur of Vitriol, *Venus* and *Mars*, and you have fixed artificially, then you have a Tincture for Men and Metals, expelling all manner of diſeaſes: and this fix'd powder tingeth *Particulariter Lunæ* into *Sol*. *Laus Deo*,

Chap. V.

Of Sulphur of Mercurie.

MErcury is a Mother of all Metals, and is a ſpiritual body, and a fugitive ſervant, when he cometh into the fire, then he flyeth into his *Chaos*. But he that can catch him, he gets then the Sulphur of Mercury, or water of Sulphur, or *aqua benedicta*, the Key of the Art, which openeth Metals Philoſophically. The Philoſophers Mercury and not the vulgar, being reduced unto water, diſſolveth the Philoſophick Salt together with the purple mantle, by putrefaction and diſtillation, for it is *Mercurius ſublimatus*.

a water whose preparation is mentioned in the second Key

Chap. VI.

Of Sulphur of Lune.

1. THis *Lune* is made ſpiritual by means of a water, expreſſed in our ſecond Key, and may eaſily be made into potable ſilver, whereby many diſeaſes are cured.

2. If you take one part of this ſpiritual *Lune*, and you feed it with three parts of Virgins Milk, and bring it unto fixation, then you have an augment of *Lune*, which breedeth monethly young ones, theſe are taken forth, and their places are ſupplied with Mercury vive, *&c.* This powder is reduced with Boras, then you have an *augmentum perpetuum.*

Chap. VII.

Of Antimonial Vitriol.

1. THere is made out of Vitriol of Antimony with diſtill'd Vinegar a ſweet extraction, its *acetum* is ſeparated from it: on the remainder is poured ſpirit of wine, muſt be extracted, and the pure from impure ſeparated. This ſweet extraction is drawn over, the ſpirit of wine by cohobation is often drawn from it, and that powder is reduced to a glorious Oyl of Antimony.

This Oyl cureth all manner of diſeaſes, being miniſtred in a convenient Vehicle; This Medicinal Oyl is a great *arcanum.*

2. Further, take one part of this Oyl, and two parts of the Mercurial water, in which is diſſolved a fourth part of Sol (purple Mantle) then joyn them, lute Hermetically, coagulate, and fix. This Tincture tingeth *Lune* and *Mercurie* into *Sol.* This is that pure Sulphur of Antimony:

the Vitriol of Antimony muſt be made *per ſe*, without any addition of Salpeter, Salt, and Borras.

Chap. VIII.

Of Sulphur of Vitriol.

1. THere is made of Vitriol a *lixivium* with aſhes of Beech-wood, and a Sulphur is drawn from this Vitriol, and is precipitated with Salt of Tartar; Further, the Oyl of Sulphur is extracted with *Juniper* Oyl, thus you have a red Oyl, putrifie the ſame with ſpirit of wine, abſtract the ſpirit of wine from it. This glorious Oyl of Sulphur is good againſt many diſeaſes, it is to be uſed againſt Conſumption, Dropſie, Plague, Gravel, and Scabbineſſe.

2. Vitriol is ſublimed with Salmiac alſo, but better is it, if done with a *lixivium*, whereby the body of Vitriol is better opened and diſſolved. This ſublimate is diſſolved into an Oyl, whereby crude Mercury can be coagulated and fix'd, of the which I ſhall write more anon, when I treat of Vitriol.

Chap. IX.

Of common Sulphur.

1. THere is a Liver made of yellow Sulphur with Linſeed Oyl, boyled in Lye, with *Sal Petræ* purified, and then diſtill'd: pour this water on Tyles, which newly came out of the Oven, imbibe them therewith, diſtill it *per retortam*, you have a yellow water of it like an *aqua fortis*, which tingeth *Lunæ*. Take one part of its water, and one part of *Lunar calx*, let it ſtand three days and nights in warm Sand, the fourth part of it turneth unto

Gold, being reduced, ſeparated, purged, with *Saturn* and driven.

2. Further, Sulphur with the *anima* of *Saturn*, being often driven over and fixed, may then ſafely be uſed inwardly for a Medicine: but projected on Lune, in the flux it affords good Gold in the *Quart*.

3. Of the Gray powder, and *Calx vive*, equal parts, one pound, a fourth part of Salmiac grinded among, and driven over *per retortam*, affords a glorious red Oyl, which is of a fixing and graduating quality.

4. Laſtly, I tell you, take of this Oyl of Sulphur, of *Venus*, and of *Mars*, add thereunto the Oyl of Antimonie & Sulphur, binde theſe together with the Oyl, or Mercurial water, fix it, then you have a Medicine for men and Metals, *viz.* to tinge Mercury and *Lune* into *Sol*.

The ſecond Section.

Of Vitriols.

Chap. I.

Of Vitriol of Sol, *and of* Lune.

IN the firſt place you muſt have our water of the cold *Earth-ſalt*, and of the *Eagle*, whereby Gold and Silver is made ſpiritual, let it ſhoot into Cryſtals: this is that Metalline Vitriol, out of which is diſtilled together with ſpirit of wine, and Oyl of Sulphur, to be uſed after the manner of Metals.

Chap. II.

Of Vitriol of Saturn, *and of* Jupiter.

CAlcine Saturn, or Jupiter, extract its *anima* with diſtill'd Vinegar, let it purifie 14. dayes and nights, let the Vitriol ſhoot. This muſt be driven over with ſpirit of wine, it affords a ſweet Oyl, and it is the Sulphur of *Saturn* and *Jupiter*. This Oyl coagulateth Mercury, and being firſt precipitated with Oyl of Vitriol, it fixeth him.

Chap. III.

Of Vitriol of Mars.

TAke the filings of Mars and of Sulphur equal parts, calcine them in a Brick-kill to a purple colour, pour on it diſtill'd water, or Vinegar, it extracteth a green colour, abſtract the third part of that water, let it ſhoot: thus you have an artificial Vitriol, diſtil from it a red ſpirit, or Oyl. Take half an Ounce of it, add to it Mercurial water, in which is diſſolv'd *Sol* (take of this Oyl but a fourth part of an Ounce) fix this Tincture, then you have an excellent Medicine to project upon Lead, Silver, and Tin, which are tranſmuted thereby into pure Gold.

O! thou Chriſtian heart, return thanks to the Creator of Minerals, Metals, and other Creatures!

Chap. IV.

Of Vitriol of Venus.

I Have told you already of the tranſparent Vitriol to be extracted out of *Venus*, and to diſtil of it a red Oyl.

This

This Oyl dissolveth *Mars*, turneth him into a Vitriol, being once more distill'd *per retortam* forcibly, then you have an excellent Tinging-oyl, called Salt of *Mars*. This is the Kings excise man, which bringeth in his Rents, and enricheth the King. This Oyl dissolveth the spiritual purple mantle, and drayeth it over the Helmet. Now you have fermented the *Celar Sulphur* with its own Sulphur, which Philosophers before me have not done, they took onely calcined *Sal*, or *Salen Calx*, set the same to the duplicated Mercury (instead of the ferment) and attained unto the end they wish'd for, as well as I. But according as men do work, so is the operation of their Tincture, transmuting more, or lesse, according to the efficacie of the Tincture.

2. Out of the Oyl of this *Martial* Salt, is Mercury of Antimony precipitated, is added to the sweet Oyl of Vitriol, & fix'd; this Medicine next unto the Philosophers stone is the best, and highest *Universal* upon mans body, and tingeth *Luna*, *Saturn*, and *Jupiter* into good *Sol*, holding in the examen very well.

3. There is made also a masse out of Honey, Salt, and Vinegar, and lamins of *Venus*, which are stratified and calcined. This *calcinate* of its own accord, turns to a Verdigreece, which must be extracted, crystallized, and distilled to a red Oyl; which is used as you heard above.

Chap. V.

Of Vitriol of Mercury.

1. VItriol of Mercury is easily made, distill'd in *aqua-fort* made of Salpeter and Allome being dissolved therein: Crystals do shoot, which are very like unto a Vitriol: these being wash'd with rectified spirit of Wine, with Salt of Tartar, then putrified and reduced into a sweet Oyl: this is an excellent Medicine against the *French* disease, old Ulcers, Chollick, windy-ruptures, Gouts, expelling many other diseases out of mans body.

2. This

2. This Oyl is joyned also with *Martial* Tinctures. For ercury is the bond of other Metals, and may be well used *rticulariter*. The chiefest colour of Mercury is red, as on finde in my other writings.

Chap. VI.

Of common Vitriol.

1. TAke good *Hungarish* Vitriol, dissolve it in distilled water, coagulate it again, let it shoot into Crystals: erate it five times, then is it well purged, and the Salts, Allums, and Niter are separated from it. Distil this purged Vitriol with spirit of wine unto a red Oyl, ferment it with spiritual Sol, add to it a due Dose of quick Mercury of Antimony, coagulate, and fix, then you have a Tincture for men, and it tingeth *Lune* also into *Sol*.

Visitando Interiora Terræ,
Rectificandoque,
Invenietis occultum Lapidem,
Veram Medicinam.

2. VItriol is calcined also to a red colour in a close Vessel, on which is poured distilled Vinegar, and is set in putrefaction for three moneths, there is found in a strong distillation, a quick Mercury, which you are to keep safe. Wonders may be effected therewith, upon *Particulars* and *Universals*.

Take three parts of this Mercury, and one part of *Sol*, joyn these, being fixed, it affords a *Solar augmentum*. Make your supplies with its Mercury. *Laus Deo*.

3. This calcined red Vitriol is sublimed also with *Salmiac*, the sublimate is dissolved into an Oyl. This Oyl fixeth Cinobar, whereof may be had Lune and Sol.

4. There

4. There is made a fix't water alſo, Salmiac and Allo being added thereunto. This water being poured upon Sul*phur* of *Jupiter*, which before was precipitated into a re powder, imbibed, and coagulated, and an *ingreſſe* be mad with *Sol*, then you have a Tincture, whereby crude Antimony is tranſmuted into good *Lune*, which may be tranſmute into *Sol*.

5. Laſtly, I tell thee, if you extract the Salt out of Vitriol, and rectifie it well, then you have a work which is ſhort, and tingeth *Lune* into *Sol*, this metalline Salt coagulateth vulgar *Mercurie*, and being tranſmuted into *Lune*, it may be graduated higher through, and with Antimony.

Thus you have my operations and experiments, which may be very profitable unto you. Make a good Chriſtian uſe of it, help the poor, cure the diſeaſed, then God will bleſſe you. *Amen*.

Sulphur is Vitriol.
Antimony is Mercary.

The third Section.

Of vulgar Magnet.

1. MAgnet contains that, which common *Mars* hath. Common Iron may eaſily be wrought, needs not to make many words of it. Magnet hath an attractive quality to draw Iron.

2. There is made an Oyl of *Magnet* and *Mars*, which is very effectual in deep wounds.

3. With Magnet and Antimony is made *Lune* fix, which with the Oyl of *Mars* and *Venus* is graduated, and made to Gold: it may be performed alſo with Antimony and Mars.

Thus I finiſh'd my courſe, and found many things in my working. My fellow brethren turn'd Alchymiſts, all had

the

Philoſophers ſtone. I was the beginner, took great
ins, before I attained to any thing, if you read my wri-
gs diligently, you will finde the XII. Keyes the *prima*
eria, or Philoſophers Mercury, together with the Philo-
phick Salt: the Philoſophick Sulphur I delineated ex-
eſly.

Now I cloſe, committing you to God, and accept in ho-
eſty of that you are informed.

Medium Tenuere Beati.

FINIS.

Jod. V. R.

A Proceſſe upon the Philoſophick work of Vitriol.

HAving gotten this Proceſſe in the foreſaid year, and and afterward, as you ſhall hear, with mine own hands elaborated and wrought the ſame, no man ver-looking me, I was heartily rejoyced, even as if I had een new born, and returned hearty thanks to God: its actick at the firſt I have not plainly deſcribed, becauſe I id erred in the compoſing of it, and was fain to begin the ork anew. I having miſs'd in my work, I begun in the ar 1605. becauſe the matter of the Earth, and the ſpirit Mercury was not ſufficiently purged, therefore the earth ould not perfectly be united at the compoſition with the ater, I let that quite alone, and began a new Proceſſe at e end of the year 1605. in the Citie of *Straſburg*, uſed ore diligence and exactneſſe, then my work (God be prai-d) proſpered better, for the which I am ſtill thankfull to God

God for it. In the name of the H ly Trinity, the 1
October, Anno 1605. I took ten pou d of Vitriol, diſſ
it in diſtilled Rain-water, being warm'd, let it ſtand
day and a night, at that time many *faces* were ſetled, I
trated the matter, evapo ated it gently, *ad cuticulam*
I ſet it on a cool place to cryſtallize, this ouſhot Vitri
exiccated, diſſolved it ag in in diſtilled Rain-water, l
ſhoot again, which work I iterated ſo long, ti l the Vi
got a cœleſtial g een colour, having no more any *feces* a
I, and loſt all its corroſiveneſſ, and was of a very plea
taſte.

This highly putrified Vitriol, thus crude, and not
cined, I put into a coated Retort, diſtilled it in open f
drove it over in 12 hours ſpace by an exact governmen
fi e in a white fume, when no more of theſe fumes ca
and the red corroſive Oyl began to come, then I let the
go out, the next morning, all being cold, I took off the
ceiver, poured the gift in the receiver into a body,
ſome of the lute being fall'n into, I filter'd it, and had a
menſtrual water, which had ſome phlegme, becauſe I to
that Vitriol uncalcined, which I abſtracted in a Balmy,
leaving one drop of water in it.

I found my *Chaos* in the bottom of a dark redneſſe, v
ponderous, which I poured into a Viol, ſealed it *Hermet*
ſet it on a three-foot into a woodden globe into a
porous bath made of water, where I left it ſo long, till
was diſſolved, after ſome weeks it ſeparated into two part
into a bright tranſparent water, and into an ear
which ſetled to the bottom of the glaſſe, in form of a thi
black corroſive, like pitch. I ſeparated the white ſpi
from it, and the fluid black matter I ſet in again to be d
ſolved, the white ſpirit which was diſſolv'd of it, I ſeparat
again, this work I iterated leaving nothing in the botto
ſave a dry led earth. After that, I purged my white ſpi
per diſtillationem very exactly, it was as pure as the tear th
falls from the eye, the remaining earth I exiccated under
Muffle, it was as porous, and as dry as duſt, on this I pour
agai

in my white ſpirit, ſet it in a digeſtion, this ſpirit extra-
the Sulphur, or Philoſophick Gold, and was ting'd of a
yellow, I cained it off from the matter, and in a body
ſtracted the ſpirit from the Sulphur, that Sulphur ſtayed
inde in form of an Oyl, very fiery, nothing like unto its
r, as red as a Ruby: this abſtracted white ſpirit
oured on the earth again, extracted further its Sulphur,
d put it to the former. After this that *Corpus terræ* look'd
a paler colour, which I calcined for ſome hours under
uffle, put it into a body, on it I poured my white ſpirit,
racted its pure white fixed Salt, the remaining earth
very porous, good for nothing, which I flung away,
s theſe three principles were fully and perfectly ſepa-
ted.

After all this I took my aſtral clarified Salt, which weigh'd
f an ounce, after the weight at *Strasburg*, and of the
ite ſpirit, which weigh'd four ounces, of Mercury one
nce, and a quarter of an ounce, theſe I divided into two
rts, whoſe quantity was half an ounce and one dram, I
t this Salt to one part of the water in a Viol, and nipp'd it,
it in digeſtion, there I ſaw perfectly how the Salt diſ-
ved it ſelf again in this ſpirit, therefore I poured to it the
her part, which was half an ounce and one dram, no ſooner
s was put to it, then preſently the body together with
ſpirit turned as black as a Coal, aſcended to the end of
glaſſe: and having no room to go any further, it moved
and fro, ſometimes it ſerled to the bottom, by and by it
to the middle, then it roſe higher, thus it moved from
fourth of *July*, to the ſeventh of *Auguſt*, namely 34.
es, which wonderfull work I beheld with admiration;
laſt theſe being united, and turned to a black powder,
ing on the bottom, and was dry, ſeing that it was ſo, I
eaſed my fire in one degree, took it out of the we, and
t in aſhes, after ten days the matter on the bottom be-
to look ſomewhat white, at which I rejoyced heartily,
degree of fire I continued, till the matter above and
low, became as white as the glittering Snow. But it was

not

not yet fix, making tryal of it, ſet it in again, encreaſed
fire one degree higher, then the matter began to aſcend
deſcend, moved on high, ſtayed in the middle of the g
not touching the bottom of it, this laſted 38 dayes
nights, I beheld then as well, as formerly at the 30 daye
variety of colours, which I am not able to expreſſe.
laſt this powder fell to the bottom, became fix, made p
jection with it, putting one Grain of it to one, and a qua
of an ounce of Mercury, tranſmuting the ſame into very g
Lune. [Now it was time to reſtore unto this white tinct
her true *anima*, and imbibe it, to bring it from its whi
neſſe unto redneſſe, and to its perfect vertue.

Thereupon I took the third principle, namely the *anim*
which hitherto I had reſerved, in quantity it was one ou
a quarter of an ounce, and one dram, poured to it my r
ſerved ſpirit of Mercury, whoſe quantity was one ou
and a quarter of an ounce, drew it over ſeveral times
alembicum, ſo that they in the end united together; thoſe
divided into ſeven equal parts; one part I poured on m
clarified earth, or tincture, which greedily embraced i
anima together with its ſpirit, and turned to a ruddineſ
in twelve dayes and nights, but had no tinging quality
yet, ſaving Mercury vive and Saturn, it tranſmuted int
Lune, which Lune at the ſeparating yielded three Grain
Gold. I proceeded further with my imbibition, and carne
all the ſeven parts of *anima* into; at the fourth imbibitio
one part of my work ting'd ten parts of Copper into Gold
at the fifth imbibition one part tinged hundred parts, at th
ſixth it tinged thouſand parts, at the ſeventh it tinged te
thouſand parts: Thus, God be praiſed, my work ended ſuc
ceſſully, with great joy of my heart: at this time I got o
the true *Medicine* four ounces half an ounce, and one dram
The two laſt in the ponderoſity were almoſt equal unt
the firſt, out of this my work I paid for Land and Ground
to that Noble Gentleman, *O. V. D.* 48000 Gilders. *Actu*
1607. Theſe things I ſet down for a *memorandum*, tha
I ſhould not forget any of the manuals, and of other thing

:c.

neceſſary for the work. God be praiſed for evermore. *Amen.*

An exact work, how Mercury vive *is coagulated and brought unto a* Lunar *fixation which Lune holds* Sol *alſo in the trial.*

TAke of *Mercury vive* two ounces, of pulveriſed common Sulphur ſix ounces, grinde theſe in a wooden diſh with a wooden Peſtil, ſet it on a Coal-fire in a melting pot, ſtirring it about continually, ler all the Sulphur evaporate: then take forth the Mercury, grinde an equal quantity of Sulphur with it, proceed with its heating as formerly: iterate this work five times; then ſublime this Mercury *per gradus ignis*: take out this *ſublimate*, break it in pieces of the bigneſſe of a ſmall Nut, or bean, imbibe them in the white of Eggs, then take a cementing pot, put aſhes into it, in the midſt of it ſet an Iron box, ſtratifie into it this *ſublimate* with refined ſilver, fill up the box, then lute an Iron lid to it, put aſhes on the lid, lute an earthen lid upon that, ſet this pot into a ſand Capel, let your firſt fire be gentle for twelve hours, then encreaſe your fire for twelve hours more, at laſt make a forcible fire for 24 hours, then break open the Pot, you will finde a black gray matter, carry it on Lead, of four ounces you will get three ounces of fix ſilver: ſeparate this fine ſilver in *aqua fort*, you will finde a good deal of black Gold Calx, reſerve the ſilver Calx apart, you may ſtratifie with it another time. Thus far I went in my experience.

T The

The fifth and last part

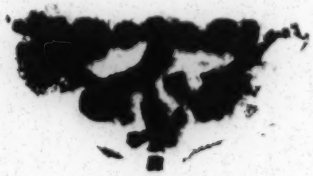
Of the last

TESTAMENT

Of Friar

Basilius Valentinus.

Treating of the transcendent, and most precious and wonderfull Medicine, which the great Creator hath put into Metalline and Mineral Salts, for the benefit of man; to keep him in perfect health continually.



LONDON,
Printed *Anno Domini* MDCLVI.

The fifth and last part

Of the last

TESTAMENT

Of Friar

Basilius Valentinus.



Before I begin to speak of the Salts of Metals and Minerals, and declare their volumes and other precious and noble growth under ground, in the first place I will prefix the preparation of *aurum potabile*, because therein lieth the *Corona* of Medicinals, *universaliter*, and meriteth the first place, because Salts of other Metals and Minerals in their innate vertues are for *particulars* onely, and are ordained for to preserve man in health; and there is just cause to begin with the making of *aurum potabile* without sophistication, and will speak of the distinction of it, that it may be judged infallibly to be the true one.

This being my last part, and my intention is to make a perfect relation of *aurum potabile*, for the benefit of good and understanding men, whom God after my death will rejoyce with this my book, which upon tedious and laborious experience I wrote, wherein I speak not by hear-say, but the things I do write of, I know experimentally to be true.

Therefore if God doth bleſſe thee with a true knowledge hereof, that you would keep this *ſecretum* in ſilence and privacy, leaſt you turn Gods bleſſing into a curſe: becauſe the preparation of this, and of the ſtone is one, both have their original, and firſt generation and birth from the true ſeed, and Aſtrologick *primum mobile*, called the ſpirit of Mercury, of which formerly I have written more largely. For I ſpeak the higheſt truth unto thee, that neither the *Univerſal* nor *Particular Tincture*, neither *aurum potabile*, nor other *univerſal Medicine*, without this heavenly and ſpiritual eſſence, which hath its original from the ſtarry heaven, taketh and receiveth the ſame, from thence may be had and prepared, therefore be ſilent till death, at your departing lay down again your talent, as I have done; for if I had not informed you faithfully, you would know but little of that myſtery, and continue ſtill with the vulgar in folly, blindneſſe, and madneſſe, and you would have ſent a Recipe into the greaſy and ſalvy ſhops of Apothecaries, but whither would thy Soul have gone after thy departure? into *Galen's* lap, to the utmoſt depth of darkneſſe, where the Devils have their dwelling places, even thither, both thy ſoul and body would have been ſent, in caſe thou ſhouldſt have divulged any of theſe ſecrets.

To turn to my intended buſineſſe, I will in the firſt place inform you, what is that true and higheſt *aurum potabile*, and *univerſal Medicine*, after this in order there followeth another *aurum potabile* made of the fixed red *Sulphur*, or Soul of the corporeal Gold, moſt highly purged, and is prepared with the conjunction of the *univerſal Spirit* of *Mercurie*. After this there followeth another *Particular Medicine*, which is half an *aurum potabile*, ſhewing its efficacie and power in many tryals Then I will add thereunto a deſcription of *aurum potabile*, becauſe it traceth the ſteps of Gold, and it ſheweth wonderfully its great energy and vertues.

The higheſt and chiefeſt *aurum potabile*, which the Lord God hath laid into nature, is the excocted, prepared, and fixed

fixed ſubſtance of our ſtone, before it is fermented. A higher, greater, and more excellent *Univerſal Medicine*, and *aurum potabile* cannot be found nor had in the circumference of the whole World; for it is a heavenly Balſam, becauſe its firſt principles, and original cometh from heaven, made formal in earth, or under ground, and is afterwards, being exactly prepared, brought into a *plusquam perfection*, of which firſt principle and Nativity of this heavenly ſubſtance I have already written ſufficiently, and count it needleſſe to be repeated here.

Now as this excocted and perfect ſubſtance is the higheſt, chiefeſt, and greateſt *Univerſal Medicine* unto man, even ſo on the other ſide the ſame matter after its *fermentation*, is a Tincture alſo, and the chiefeſt, greateſt, and moſt powerfull *Univerſal Medicine* upon all Metals whatſoever, and thereby may be tranſmuted into their higheſt melioration and health, namely into the pureſt Gold. This is the firſt, chiefeſt and greateſt *aurum potabile* and *Univerſal Medicine* of the whole World, of which alone great volumes could be written: whoſe preparation was ſet down circumſtantially in the third part, needleſſe to be repeated here again; At this preſent I will ſpeak of the true and full *proceſſe*, how a true *aurum potabile* is to be had, and prepared from Gold, which in ȳ beſt manner is moſt exactly putrified. Take the extracted Soul of Gold, drawn forth with the ſweet ſpirit of common Salt, as I inform'd you about the *Particular* of Gold, where the body of Gold appeared very white, abſtract the ſpirit of Salt from it, edulcorate the *anima* of *Sol* ten, or twelve times, at laſt let it be purely exiccated, weigh it, pour on it four times as much of *ſpirit* of *Mercurie*, lute it well, ſet it in the vaporous Bath, purrify it gently, let the *anima* of *Sol* be quite diſſolved, and be turn'd into water, or its *prima materia*, both will turn into a blouſhred liquor, fair and tranſparent, no Ruby on the earth comparable unto it.

But thus much you muſt note, when the *anima* of *Sol* begins to be diſſolved, and brought into its *prima materia*,

that at the firſt, on the ſide round the glaſſe, where the matter lieth, there be ſeen a green circle, on it a blue, then a yellow, afterward all the colours of a Rain-bow, joyn, and make appearance, which do laſt but a little while. The *anima* of *Sol* being wholly diſſolved into the *Mercurial ſpirit*, and nothing is ſeen in the bottom, then pour to it twice as much of the beſt rectified ſpirit of wine, brought to its higheſt degree, the glaſſe muſt be luted exactly, digeſt, and putrify gentle for twelve, or fifteen dayes together, then abſtract *per alembicum*, that matter cometh over in a bloud-red tranſparent colour: this abſtracting muſt be iterated, nothing muſt be left in the bottom, which is corporeal, then you have the true *aurum potabile*, which can never be reduced into a body.

But more, the Gold before its deſtruction and extraction of its Soul muſt be purged in the higheſt degree. There is made another *aurum potabile*, & artificially prepared, which though it cannot be ſaid, or ſet down in writing to be the full & true potable Gold, yet is it more than half an *aurum potabile* counted, becauſe it is tranſcending effectual in many diſeaſes, in which nature might have ſtood in great doubts. This half *aurum potabile* is made in a twofold manner, where the latter is better and more effectual than the former, and aſketh more pains and time than the former.

Take this extracted Soul of Gold, drawn forth with the ſweet ſpirit of common Salt, edulcorate it moſt purely and exactly, at laſt exiceate it, put it in a ſpacious Viol, or body of glaſſe, pour on it red Oyl of Vitriol, which was dephlegmed, and rectified *per retortam*, that it be tranſparent clear and white, and you may ſee, that it ſeizeth on the Gold and diſſolveth it, and is tinged deeply red.

Put ſo much of this Oyl to it, that in it may be diſſolved Sulphur, or the Soul of Gold, let it putrifie in *Balneo Mariæ*, put a reaſonable fire to it, that you may ſee that the Soul of Gold is quite diſſolved in the Oyl of Vitriol: the *feces*, which it hath ſetled, muſt be ſeparated from it, then put twice as much of the beſt rectified ſpirit of Wine to it, which recti-

fication

ration you shall be inform'd of in this part, seal the glasse, that no spirits of the Wine evaporate, set it again in putrefaction in the Balmy, let it be there for a moneth, then the sharpnesse of Vitriol is mitigated by the spirit of Wine, and loseth its acidity and sharpnesse, both together make an excellent Medicine, drive both over, let nothing stay behinde in the bottom, then you get more than half an *aurum potabile*, in form, and colour of a deep yellow liquor. Note, that some Metals in this manner may be proceeded withall, first a Vitriol may be gotten out of the Metal, then a spirit is further driven from it, and joyned in this manner with the Soul, dissolved, and further digested with spirit of Wine, all must enter together into a Medicine, as I told of formerly, which have their special efficacie.

The second way to prepare this half *aurum potabile*, which though it be but half an *aurum potabile*, yet in vertue and efficacy is far preferred before the other now spoken of, and is done as followeth:

Take the extracted *Solar* Soul, spoken of above, put it into a Viol, pour on it the extracted Philosophick Sulphur, which is the second *principle*, which is drawn with spirit of Mercury from the Philosophick earth, and Mercury, or the spirit of Mercury, unto an Oleity, which now is Sulphur again, and must be abstracted gently *per modum distillationis*.

Of this Philosophick Sulphur pour on it as much, that the *Solar* Soul may be dissolved, let it stand in a gentle Bath, let the dissolution be made, then pour more of the best spirit of Wine to it, digest gently, draw these over, let nothing stay behinde in the bottom, then you have a Medicine, which doth not want above two Grains of the right and true *aurum potabile*.

These are the chiefest wayes to make the corporeal *aurum potabile*, this I close, and proceed further with a short, but true processe, how the Silver, which is the next to Gold, concerning perfection, is made potable also: this processe must be done in the following manner.

Take

Take the ſky coloured Sulphur, or ſpirit of *Lune*, which was extracted with diſtilled Vinegar, as I informed you in the *Particular* of *Lune*, edulcorate it, rectifie it with ſpirit of Wine, exſiccate it, put it in a Viol, pour to it three times as much of ſpirit of Mercury, which is prepared from the white ſpirit of Vitriol, as I faithfully taught you in that place, lute the glaſſe firmly, ſet it in putrefaction in the vaporous Bath, let all be diſſolved, and nothing more ſeen in the bottom, then put to it an equal quantity of the beſt ſpirit of Wine, ſet it in digeſtion for half a moneth, drive all over, let nothing ſtay behinde, then you have the true potable *Lune*, which in its efficacie is admirable, and doth wonders when it is uſed.

A deſcription of the fiery Tartar.

Diſtill of good Wine a ſpirit of Wine, rectifie it with white calcined Tartar, let all come over, put that which is diſtilled over into a Viol, put four ounces of well ſublimed Salarmoniac to one quart of ſpirit of Wine, ſet a Helmet upon, ſet a great receiver into cold water, drive the volatile ſpirits into, gently in *Balneo Mariæ*, leave but a little quantity of it behinde. Note, the Alembic muſt alwayes be cooled with wet cloaths, then the ſpirits will be diſſolved, and turn into a liquor. Thus is prepared this hot ſpirit of Wine.

Of the Salt of Tartar.

Firſt you muſt note, that the Philoſophers Tartar is not the vulgar Tartar, wherewith the Lock is opened, but it is a Salt, which cometh from the root, and is the onely myſtical Key for all Metals, and is prepared thus: make a ſharp *lixivium* of the aſhes of *Sarments*, or twigs of the Vine,

boyl

ſel away all its moiſture, there ſtayeth behinde a ruddy matter, which muſt be reverberated for three hours in a flaming fire, ſtirring it ſtill, let it come to a whiteneſſe, which white matter muſt be diſſolved in diſtill'd Rain water, let the *feces* of it ſettle, filter, and coagulate them in a glaſſe that the matter in it be dry, which dry matter is the Salt of Tartar, from which the true ſpirit is driven.

Note, as I told now of the vertue and qualities of precious ſtones, ſo there are found alſo many deſpicable, and ignoble ſtones, which are of great vertues, and experimentally are known to be of rare qualities, which ignorant, and unexpert men will hardly give credit unto, neither can they conceive of it in their dull reaſon and underſtanding: the ſame I will demonſtrate with the example of *Calx vive*, which in mens judgement is held of no great value, and lieth contemptibly in obſcurity, however there is a mighty vertue and efficacie in it, which appeareth, if application be made of it to the moſt heavieſt diſeaſes, ſeing its triumphant and tranſcendent efficacie is almoſt unknown for the generality, therefore for the good of ſuch, which are inquiſitive into natural and ſupernatural myſteries, and to whom I diſcloſe theſe myſteries in this my book, I will for a fare-well diſcover alſo this myſtery concerning the *Calx vive*, and will ſhew in the firſt place, how its ſpirit is driven from it, which work indeed requireth an expert Artiſt, who is well inform'd aforehand of its preparation.

Take unſlak'd Lyme as much as you will, beat, and grind it on a well-dried ſtone, to an impalpable powder, put on it ſo much of ſpirit of Wine, as the pulveriſed Calx is able to drink, there muſt not ſtand any of that ſpirit upon it, apply a Helmet to it, lute it well, and put a receiver before it, abſtract the ſpirit gently from it in *Balneo*, this abſtracting muſt be iterated eight, or ten times: this ſpirit of Wine ſtrengthneth the ſpirit of Calx mightily, and is made more fiery hot. Take the remaining Calx out of the body, grinde it very ſmall, put to it a tenth part of Salt of Tartar, which is pure, not containing any *feces*.

As much as this matter weigheth together, add as m
of the additional of Salt of Tartar thereunto, namely
remaining matter, from which was extracted the Salt
Tartar, and it muſt be well exiccated, all this muſt be mi
led together, and put in a well coated Retort, three pa
of the Retort muſt be empty, take a great receiver, or be
to it, very ſtrongly. Note, the body into which the R
torts noſe is put, muſt have a pipe of a fingers breadth, u
to which may be applied another body, and a quantity
ſpirit of Wine in it: then give a gentle fire to it, at fi
there comes ſome of the phlegme, which falls into the fi
applied body: the phlegme being all come over, then i
creaſe the fire, there cometh a white ſpirit to the upper pa
of the body, like unto the white ſpirit of Vitriol, whic
doth not fall among the phlegme, but ſlideth through th
pipe into the other body, draweth it ſelf into the ſpirit o
Wine, embracing the ſame as one fire doth joyn with th
other.

Note, if the ſpirit of Calx be not prepared firſt by the ſpi
rit of Wine, and drawn off and on, as I told, then he doth
not ſo, but falleth among the phlegme, where he is quench'd
loſeth all its efficacie. Thus difficult a matter is it, to
ſearch nature throughly, reſerving many things unto herſelf.
This ſpirit being fully entred into the ſpirit of Wine, then
take off the body, put away the phlegme, but keep care-
fully the ſpirit of Wine, and ſpirit of Calx: and note, both
theſe ſpirits are hardly ſeparated, becauſe they embrace
cloſely one another: and being diſtilled, they come over
joyntly.

Therefore take theſe mix'd and united ſpirits, put them
into a Jar-glaſſe, kindle it, the ſpirit of Wine burneth away,
the ſpirit of Calx ſtayeth in the glaſſe, keep it carefully.
This is a great *arcanum*, few of other ſpirits go beyond its
efficacy, if you know how to make good uſe of it. Its quali-
ties may hardly be ſet down in any way of abridgement.

This ſpirit diſſolveth *Oculi Cancrorum*, the hardeſt Cry-
ſtals: theſe three being driven over together, and often ite-

rated

ed in that diſtilling, three drops of that liquor being mi-
ed in warm Wine, break, and diſſolve any Gravel and
ne in mans body, expelling their very roots, not put-
g the patients to any pain.

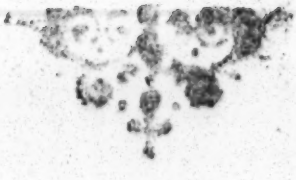
This ſpirit of Calx at the beginning looks bluiſh, being
tly rectified, looks white, tranſparent, and clear, leaving
feces behinde. This ſpirit diſſolveth the moſt fixed
wels, and precious ſtones. On the other ſide he fixeth all
latile ſpirits with his tranſcendent heat.

This ſpirit conquereth all manner of Podagrical Symp-
ms, be they never ſo nodoſe and tartarous, diſſolveth and
pels them radically.

To the omnipotent Trine God, Father, Son, and Holy
oſt, be returned hearty thanks for all his benefits, which
hath beſtowed on man, and diſcovered thoſe ſecrets, I
ought on in his name. To him be eternal praiſes.
en.

All that hath breath, praiſe the Lord. Alleluiah.

End of the fifth part.



BASILIUS VALENTINUS HIS TREATISE CONCERNING MICROCOSME, OR, The little World, which is Mans body.

What it doth contain, and of what it is compoſed, what it doth comprehend, and its end and iſſue.

A thing moſt neceſſarie, and meet for the knowledge of ſuch, that love, and embrace wiſdom.

LONDON,
Printed *Anno Domini*, MDCLIII.
1656

BASILIUS VALENTINUS HIS TREATISE CONCERNING MICROCOSME.

THose that seek Art, and have a desire to attain to wisdom, are to note, that the Highest, upon my continued prayers hath granted unto me a Clergy-man, to make known the many and great mysteries of nature: among which, mans body is one to be considered, how that is govern'd in imitation unto *Microcosme*. For it is meet that the lesser should imitate the greater, and the smallest and meanest ought to be governed by the greatest and most potent.

Microcosme, or the great World containeth three things, as the most principal, the rest, which come from these, are meerly accidentals. In the first place is to be considered the matter and form of this World, which matter is made formed out of a non-shape, or a nothing, and the great Creator presently prescribed an order for this matter, what government it should keep, as soon as it came to a life, or motion. This matter and form is water and earth. For at the Creation, by a separation of the water from the earth, there was finished the matter and form, as two things belonging one to another, from these all Animals and Vegetables have their beginning, and other two things, as aire and fire, which belong one to another, have wrought life therein. The matter and

form is earth, the Salt in that earth, the body: even so is with mans body, which is *Microcosme*. The matter was not perfect without the form, these joyning into one, by God ordinance, the form being become quick, came then to perfection: the matter and form got life by motion, aire was the first causer of that motion, and perfect maturity was caused by a convenient heat, moveably inclosed in the aire, that the earth was brought to a fertility by the aire, it was opened, and became porous by motion for generation. The earth being impregnated, made her seed apparent by her aquosity, then aire and heat in the neather and upper Region of the Astrals caused that a Birth was brought forth, the blossoms were produced, and the appointed fruit was ripened by concoction of heat.

Calcidity is a Sulphureous hot spirit, which like a Medicament exiccateth the superfluous grosse aquosity & phlegmatick matter, which in the generation at the beginning abounds too much in the earth, before the aire could have a fellow dominion at the joyning with it, carrying the same along in the superfluity of her birth.

The second principal part of *Microcosme* is *inobility*, for the matter in it self was without life, which by heat was stirr'd up, then the vital spirit became to be sensible, which is in man a Sulphureous spirit, kindling the body by a heat, exiccateth the superfluity of the earth by the subtility of its substance, and governeth the body in a constant motion. For after the heat is gone, then coldnesse gets the dominion, the spirit of life being gone, no sensiblenesse felt in the pulse and arteries, and a dead body is found instead of life, at the departing of the warm spirit of Sulphur; rational men ought to take this mystery into consideration.

The two first Elements, the matter and form, being apparent, and having gotten a mobility by the two last Elements by light, *Microcosme* was not yet perfect, the Creator allotted further an increase to the seed of the earth, as well as he did to Vegetables and Animals. God allowed unto earth an imagination for all sorts of seeds, and to bring them

them forth after their several kindes. Then the earth was impregnated by imagination which God allotted, and the earth brought these seeds forth in Mans presence, and the heat digested them to a maturity even till hitherto.

Matter and form of *Microcosme* being extant, consisting of earth and water, then the Creator cast a life into them by an inbreatted warm aire, heating the cold earthly substance, giving a heat unto life and motion, which was the soul, which is the true Sulphur of Man, spiritual, incomprehensible; sensibly felt by its own operation. All this being finish'd, then God allowed an imagination unto good, in the perfect understanding of Man, that by his imagination he should judge of all the beasts, and impose on each a proper name, and by that imagination he learned to know his wife also, that she had flesh and bones of his body. Then man appeared perfect, and that matter was made into a shape, of a sensible body. This form being made alive by the Soul, had allowed further a subtile spirit unto imagination and knowledge, which is an invisible, and incomprehensible form, like a work master, who frameth things in the minde, which hath its habitation in the upper Region of *Microcosme*, according to his volatility, and deserveth the name of *Mercurie*, of the invisible spirit of mans body. Form and matter is earthly, the life sticketh in the motion, and the knowledge of every understanding unto good and bad standeth in the sharp speculation of *Microcosme*, the overplus found besides these three, nature casteth off as a *Cadaver*, and is as a Monster, which by these three is found to be a separation, and a *Caput mort.*

If glorified *Elias* were present, and the *Animals* could speak, and silent nature had a tongue to expresse hereof, then I needed not to bring in any further evidence to perswade the incredulous, who considered not judiciously this my saying: for a man possessed with blindnesse cannot passe any judgement upon my writings: but understanding judgeth impatience, and wisdom separateth herself from folly by her own experience.

This Vital ſpirit nouriſheth, feedeth, and preſerveth h
ſelf by the Oleity of mans Sulphur, which is predomina
the bloud, and with, or through it doth work in the w
body, that the ſubſtance may be perfect. This Vital ſ
is Mercury, which is found in man, and is preſerved by
Oleity of its likeneſſe; beſides theſe two, Mercury and S
phur, there is a third thing in man, namely Salt, which l
in the fleſh, body, and bones.

The Salt miniſtreth its nobleſt ſpirit for a nouriſhm
unto the bloud, which ſaltneſſe is found therein by
taſte, and diſperſeth it ſelf throughout the body, pre
veth mans body like a Balſam from putrefaction, and is
the band and copulation, whereby Mercury, or the V
ſpirit continueth the longer with the Balſam in the fle
& dwelleth together in one. For in the Salt there lieth a
rit, which muſt protect all other Balſams in their worth
dignity. The remainder found in the fleſh, if theſe th
be taken from it, is a dead thing, as I told formerly, and
good for nothing, nor can it be uſed for any thing.

As this Union, Dominion, and Government is in M
the like are in Metals, Minerals, and Vegetables, wh
make up their perfect body, do live, keep, and are preſerv
in the like manner, as man is. As the one followeth up
the other in Man, according to order in the like condi
are other Animals after their kinde and property. As a Co
is an Animal, her food, as graſſe, is Vegetable, this Veg
table by the heat of the Cows body is putrified, in that p
trefaction is made a ſeparation, which is the Key of all d
ſolutions and ſeparations, ſeparation being made, then goe
the ſubtile ſpirit, the ſubtile Sulphur, and the ſubtile Salt
the Vegetable's ſubſtance of the graſſe into all Members
the whole body of the Cow, the ſpirit ruleth the beaſt, t
Sulphur nouriſheth it, and the Salt preſerveth it.

This being done, then nature diſtributeth her gifts fu
ther, making a new ſeparation; as of the ſuperfluous neſ
which the Cow doth not aſſume by way of aſſimilation, a
muſt part with it, and diſtributeth the ſame further, and th

Milk, this Milk is an Animal ſubſtance, tranſmuted from the Vegetable. In this Milk is made another ſeparation by fire, which muſt be kept gently. For the ſubtileſt ſpirit of the Milk together with the Sulphur ſublimeth, is taken off, and turned to a coagulated farineſſe, which is butter. The reſt is ſeparated by other means, and precipitated, and thereby is made another ſeparation, this is a ſecond coagulation, out of which men make their food: of the overplus is made another ſeparation by fire, not ſo far as the former two: at laſt there remaineth an aquoſity, and is of no great uſefulneſſe, becauſe the ſpirit and its nutriment is taken from it by the ſeveral ſeparations.

After this nature maketh to a further putrefaction another and groſſe excretion of a Sulphureous and Salt ſubſtance, which generateth afreſh a living ſpirit, which is the excrement, this ſerveth for the earth to be manured withall, making the earth fertil by its Sulphur and Salt, as being of a groſſe and fat ſubſtance, whereby new fruits are produced, here is another nutriture from an Animal into a Vegetable. This maketh Wheat, and other Fruits, and Grains to grow, producing again a nutriment from the Vegetables unto Animals. Thus one nature doth follow after the other, by vulgar people not ſo much comprehended, or ſearch'd into, not caring to learn natures qualities ſo much, which maketh ſuch natural things ſeem to be incredible.

To return again to the ſtructure of Man, the nobleſt ſpirit of life hath its dominion and ſeat for the moſt part, and moſt ſtrongly in the heart of mans body, as in the noble part: and the Sulphur of man giveth unto that ſpirit a nutriment, and ſpiritual acceſſe for its preſervation by the aire. for if aire be taken away from man, then ſpirit of life is choak'd up, departeth inviſibly, and death is at hand. The noble Salt ſpirit is a conſerver of both, its nobleſt ſpirit penetrateth throughout, the groſſeſt matter of its Salt is caſt into the bladder, and that hath a ſpirit of a peculiar operation. That which goeth from the Salt through the bladder, is wrought upon by a heat, miniſtreth a new acceſſe,

ceſſe, or increaſe, ſo that this increaſe of Salt in man is i
exhauſtible, unleſſe it die quite, and the body be burn
to aſhes, and the remainder be extracted. As for an e
ample; Take the Salts from Minerals, let theſe grow aga
coagulate, and extract the Salt again by water, the like
ſeen in nitrous earths alſo, and other common Salts, a
there needs not to quote any further examples.

The ſpirit of life hath its proceſſe into other Member
from the heart, into bones, arms, and the reſt of the bo
that are ſtirring; In diſeaſes and ſymptomes he is wea
and man by reaſon of ſuch ſymptomes, cannot perform h
buſineſſe in that full ſtrength as at other times, when he
in health, feedeth and cheriſheth his body with Veget
ble ſpirits, which come from feeding on bread, meat
and drinking of wines, then his body groweth ſtronge
and his Vital ſpirit groweth potent by ſuch nutriments,
his ſuperfluity diſperſeth himſelf into all Members, a
ſheweth his operation. If the heart groweth faint, the
is it a ſigne that the Vital ſpirit is not nouriſhed, upo
which there enſue ſpeedily deadly diſeaſes; becauſe tha
fire is not at liberty, and falls into an extinction, or choa
ing.

The fire in the heart, and the natural heat is preſerve
and ſupported by the aire, of that aire the Lungs ſtan
moſt in need of: the Liver alſo muſt have aire, elſe it ca
not laugh: the Spleen muſt have aire, elſe it will be op
preſſ't with ſtitchings and great pains: the true ſeat for th
moſt part of t aire is neceſſary for the Lungs, if theſe fa
into any we k eſſ , the cauſe thereof is, becauſe the Sal
doth no ſh w its true, and meet help, and muſt go int
rottenneſſe, caſting up bloud and matter: then there is a
hand a corruption of the aire, from which the Vital ſpiri
cannot finde any true nouriſhment, but muſt be ſtarved
becauſe the Salt doth not effect its conſerving quality, th
Sulphur, and the increaſe of the nouriſhment is obſtructed
and is not perfect, whereby are cauſed Conſumptions, wi
therings of the body, conſuming of the fleſh, and exicca

tion

tion of the bloud, and of the marrow. The ſubſtance of Salt, or the Salt ſpirit, which preſerveth the body, hath its ſeat for the moſt part in the bladder, where all humidities have their iſſue, the remaining groſſe Salt is ſeparated, and excerned by Urine, as you heard already. I repeat it here again for that end, becauſe the moſt noble ſpirit, which doth preſerve man, doth copulate, and maketh friendſhip with the Vital ſpirit and its nutriment, which is Sulphur, and ſo they make the body perfect, and if any infirmity be incident, either from the operation, or defective quality of the Stars, or from a diſorderly life in eating and drinking, and many other inconveniences, and any corruption be preſent, then nature is not in her perfect condition. Here the knowing Phyſician muſt enquire into the cauſe, from which of theſe three the Symptome doth ariſe, and cure the ſame with convenient remedies, and not with any contrary Medicines: as heat muſt be cured with heat, cold with cold, pricking with pricking: for one heat draweth the other, one cold draweth another, even as Iron is drawn by a Magnet; and ſo pricking ſimples may cure ſtiching diſeaſes, and poyſonous Minerals can heal, and bring to right poyſonous Symptomes, if they be duely and well prepared. And although ſometimes externally a cooler be ſupplied, however I ſpeak as a Philoſopher, and one that is experienced in nature, that like muſt be cured and expelled fundamentally with the like, otherwiſe true Medicaments are not applied, and the Phyſicians deal not really in their profeſſion. He that is not fundamentally learned herein, or doth not obſerve theſe things, he is not a true Phyſician, neither can he really ſay that he hath learned any truth in Phyſick, becauſe he is not able to diſcern cold and heat, drie and wet: for knowledge and experience, and a fundamental inquiry into natures myſteries make a good Phyſician next the knowledge of the Creator, from whom all, and every wiſdom doth deſcend, and is the Author of the beginning, middle, and end thereof.

Next the invocation of the Creator, there follow nat
ral means and Medicaments, as they are found in ther
ſelves in their higheſt degree; I make no further me
tion here of other Animals: Metals and Minerals follo
next, for in Gold, Silver, and other Metals, even to t
ſeventh and laſt Planet, are hid excellent things, Mercu
being predominant in all, in ſome more than in othe
and Minerals alſo are not without their vertuous Med
cines, and the former ſeven Planets were in their beginnin
onely Minerals.

The Tincture of *Sol* together with the potable Gol
and Silver are of great efficacy. Mercury ruleth Micro
coſme: that, which is found in the beſt Metals and mo
precious ſtones may be drawn alſo, if need be from Min
rals. For perfect Metals are grown, or have their de
ſcent from Minerals, as from Vitriol, Antimony, and th
like. Vitriol is Sulphur, Antimony is Mercury, the Sa
which is the copula, or binder, is found in both, if thei
are made fix. are like unto the beſt Metals, for they ar
generated by them: Minerals come from the three prin
ciples, as well as Metals: the three principles come fro
their *prima materia*, called *primum Ens*, which is nothin
elſe but a watery ſubſtance found dry, is not likened t
any matter which is grown, and is preſerved by the fou
Elements, and theſe are cheriſhed, or nouriſh't by A
ſtrals. The Creator hath ordained all theſe out of
nought, becauſe man ſhould not gaze onely upon earth
ly matters, but conſider heavenly ones alſo, and ought
to know things ſupernatural, that faith may over top the
reſt, and have the prerogative in things ſeen and felt, and
be preſerved therein.

If Phyſicians do not underſtand theſe things, they ought
not to be held for Phyſicians, for the knowledge of God
and of nature make a Phyſician, as I told of it former-
ly, and not great prating without true knowledge; Good
writings of expert men may conduce ſomewhat here-
unto.

In

In brief, humane reaſon in Phyſicians is not able to comprehend ſufficiently, much leſſe are they able to decide, fathom, and fully learn, what manner Medicaments there may be made of *Microcoſme*, for he containeth a perfect Medicine for all diſeaſes, like with like muſt be expelled and cured. *Mercurie* of *Microcoſme* is a living, incomprehenſible, and volatile ſpirit, as I have told.

Mans Ballam drieth up a Dropſie, and the clarified Salt of it cureth Conſumptions; in Epileptick fits it doth excellent well, and being prepared into a fragrant ſpirit, all corroſiveneſſe being taken from it, is nothing inferiour unto *aurum potabile*, to preſerve mans health; it is very excellent for curing Leproſie: Paſſing by ſuch diſeaſes, which are of a lower nature and degree, it breaketh the ſtone in the bladder, and cureth all Salt Rheums, if the Artiſt prepareth it well, and knoweth how to make uſe of it afterward.

Thus I cloſe with *Microcoſme*, contained in few lines, much more could be ſpoken of this matter, or form, mobility and imagination, how they were brought unto perfection. For if theſe ſtand together in a true middle, will make up a ſweet Harmony: for without the matter, or form of the body, without the moving of the powers, and defect of perfect thoughts *Orpheus* will not pleaſe the *Dolphin* with any harmonious melody: as it is with man, ſo it is with Metals: Mercury is the *mobile* in Gold, if the body be anatomized: Sulphur is hot, being driven from a Mineral and fixed, drieth the phlegmatick *Lune*, warmeth her, maketh her Soul equal unto himſelf. In the matter and form there lieth a Salt, which affords the coagulation of the body: the remainder in the Gold put away, for ſeparation will afford a further revelation.

Vegetables alſo ſhew the form of their three principles, the viſible matter containeth the Vegetable Salt, which is its conſervative, the fragrancy of the Vegetable is the Balſam, which miniſters a nouriſhment unto its perfect growth, the odour, or ſmell of any Herb is of a volatile quality, and

ſpiri-

ſpiritual, and the ſpirit for the moſt part ſheweth it ſelf in the frangrancy, and penetrateth the Balſam, and its odour, be it pleaſant, or not, is the eſſence, whereby men in their ſenſes learn the condition and properties of Vegetables. For other things I have written, I praiſe the Lord, which dwelleth on high. Thus cloſing I wiſh to every one the grace and bleſſing of God the Creator of all Creatures, that they may be bleſſed, wiſe, and rich, both in this temporal and corruptible World, and in the other World attain to an eternal bliſſe. *Amen.*

Of the Myſterie of Microcoſme, *its Medicinal parts belonging unto Man, written by*

BASILIUS VALENTINUS.

TO make uſe of the heavenly Revelation, about two Luminaries, and of the myſteries of the whole Medicine, which lieth in that marvellous inſtrument of *Microcoſme*, within and without, that is, in the body, and without, as ordinary wounds, Sores, Ulcers, that have their cauſe from within, have their deſcent from one root, however, muſt be ſeverally prepared and dreſſed. For that within is not like to that which is without, in reſpect of their operation; but in reſpect of their form and matter they are under one judgement. And that I may rightly inform my fellow Chriſtian, I muſt needs acknowledge and confeſſe, that there are two Medicines, which heal all diſeaſes and ſymptomes, be they whatſoever, and are made of one, the one is called PHALAIA, and is for inward uſe, the other is called ASA, is for external cures: both may be called to be onely One, they differ onely in their preparation; how both muſt be brought to their operative

native quality, the way unto it is ſhewed in my *Manuals*. For they muſt firſt be rightly known, and their nature muſt be ſearched into. Their matter is One, which by that expreſſion I purpoſely hold it forth leaſt it ſhould be made too common, I afect the manner of Ancient Philoſophers before me, hiding ſecrets under dark ſentences, hoping by the prayers of others to have their Souls ſaved, and received into that Garden, in which our firſt Parents were created.

Note, both Medicines are made of one matter, as I have already informed you. If uſed inwardly, it takes away all manner of infirmities: the matter is putrified, ſeparated, and in a ſpagyrick way purged in the beſt manner, and brought to a Medicine of the higheſt degree, by fixing its own nature, which muſt be brought to paſſe in the fire. Its former poyſonous volatile quality muſt be rectified, by being prepared to an everlaſting fixedneſſe, which expels, purges, and rectifies all malignant ſpirits, that a good nature may live quietly in a pure habitation. For this prepareth Medicine, keepeth that courſe, whereever it meeteth with any malignity, it will be revenged on it, and ſtriveth to expell it, and will ſolely keep poſſeſſion there: for ſhe cannot endure any contrary things about her, which are defiled with the leaſt impurity.

PHALAIA is the Univerſal Medicine to be uſed inwardly, and ASA is the Univerſal remedy for outward uſes: it purifieth mans bloud, taketh away all impurity, ſtrengthneth the brain, heart, ſtomack, and all other parts, cauſeth good bloud, ſtrengthneth the memory, repaireth the defects, which are befall'n the three principles, reſtoreth all loſt things: it is the very Key, whereby the body is opened: for it chaſeth away Leproſie, Dropſie, Conſumptions, Gout, and all other diſeaſes generally; for no ſinfull Creature is fall'n ſo totally, but ſhe may have a comfort unto ſalvation in a ſpiritual way, and a Medicine unto health, appointed thereunto by the Creator, which is had if nature be anatomized by an expert Artiſt, to be prepared for that uſe.

Note

Here I ſpeak of ſuch diſeaſes, which by ſome are called incurable: for ordinary diſeaſes there are ordinary means, which here are not mentioned, the uſes of them are mentioned in a ſpecial Treatiſe.

But of my PHALAIA I ſay thus much, according to my long experience, that nothing can conceal, or hide it ſelf from her, being a penetrating ſearcher into all infirmities, ſhe penetrateth the body ſpiritually like a ſume, penetrateth the Arteries, Muſcles, and all the parts of the body like a Balſam, reſtoreth ſtrength which was loſt by her Salt ſpirit. Further, I cannot ſpeak in the praiſing of my PHALAIA, ſhe being a praiſe to ſuch that make uſe of her. He that getteth this PHALAIA rightly, to him is ſhe ſufficient for to cure all diſeaſes. No tongue is able to expreſſe, and ſet forth fully her vertues.

As diſeaſes do differ, which are incident unto the body, ſo there are means for their cure: but this Medicine cureth all diſeaſes in general, being of an heavenly ſidereal quality, deſcended from the Elements, and generated by the three principles, coming from the very heart of its Center of the whole circumference of the Globe performeth all, affording to *Microcoſme* a perfect Medicine found ſo really, according as the name imports her vertue, but if rightly made and prepared, the uſe of it will prove it ſufficiently.

ASA is found in ỹ operation, for external Symptoms, as old Ulcers, Fiſtulaes, Cancers, which made many Chirurgians doubt whether ever they may be cured; but this ASA hath made the cure: it conſumeth all bad bloud, which was fall'n into corruption, and may be inwardly uſed, becauſe it will then exiccate, and dry up the fountains, from whence ſpring all manner of Sores, Fiſtulaes, Cancers, Wolves, *noli me tangere*, running Legs, Worms, and the like, be it on what part of the body, where Plaiſters, Pulteſſes, and the like cannot help, and are not ſtrong enough, this alone will do it. For freſh wounds,

be

be they made by ſtobbing, cutting, ſlaſhing, it needs not to be adminiſtred, being too ſtrong for ſuch wounds, gentler means are fitter for them; Balſams, Oyls, Plaiſters, may heal theſe, either outwardly, or inwardly; Powders and potions may be prepared. Symptomes in wounds, having their cauſes from within, muſt be cured by ſearching into them, and the means for their cure muſt be prepared of that ſtrength, that they may reach home. As in this matter, things muſt be united, and be taken from the generation of ABIHAIL, being joyned in their principles of the firſt eſſence, by nature's means, its brought to the higheſt perfection, whereby ſuch Sores, Ulcers, *&c.* are fundamentally cured. For ordinary wounds there is no need of it, if no Symptomes are at hand, and the party endangered, a Balſam onely will perform the deed, mollifying the fleſh, and nature will further, and promote the cure.

Be thankfull next God to me, that hath taught you inward and outward Medicines, and are ſuch, which others before me have concealed, they can cure fundamentally any Symptomes, be they within, or without on the body, ſuch vertues are not found in Out-landiſh woods, drugs, or herbs: Forrainers have their proper climates, under which they have convenient Phyſical Vegetables: our climate affords unto us proper Medicinal Vegetables, Animals, and Minerals for our conſtitution; onely Doctors are not expert to make their Medicinal preparations out of them. I hold with my Phyſick PHALAIA and ASA of one name in their deſcent, whereby nature hath made me to be a Phyſician; it keepeth good to the laſt, preſerveth man in health and ſtrength all the time the Creator hath appointed for him: vertue it hath ſhewed triumphantly in many parties, obtaining victory againſt all its enemies, and it was apparent to the world, that theſe two Medicines PHALAIA and ASA of one kinde, and of one matter made and prepared: and it is found dayly, that in the generality they can ſet all into a perfect degree, as being deſcended

ſcended from the Center, can preſerve the Center as the Root, and can bring things to right within and without, tending to that end, for which it is prepared.

Thus I wiſh the Reader, to whom I faithfully intimated the Manuals of it, proſperity and ſucceſſe in the preparation of it, that it may be unto his health: the work will praiſe the Maſter, upon Oath I further inform you of us, that four things are required to make a perfect Philoſopher, and true Phyſician.

Firſt, he muſt be importunate and fervent in his devotion to God, as the higheſt heavenly Phyſician, to aſk of him grace, wiſdom, underſtanding, and his bleſſing upon his undertakings, that it may appear unto the world, that God grants things for the good of men, that he may be praiſed and magnified for ſuch benefits: and is to ſhew himſelf in his life and converſation godly and honeſt.

Secondly, a Phyſician ought to know the diſeaſes, and to diſtinguiſh the one from the other, and what proper remedies he is to uſe againſt theſe diſeaſes: for without the knowledge of diſeaſes a Phyſician is not perfect: mans complexion muſt be diſcerned, the cauſe of the diſeaſe ſearch'd into, and the means well conſidered, that no contraries be applied, whereby further troubles are cauſed: proper remedies fitting the diſeaſe muſt be applied, that reſtitution be made unto former health.

Thirdly, it is requiſite, that he read frequently the writings of ancient Philoſophers, and read them over and over, and take notice in what they do concurre and agree, and where they aim all at one mark, then he that hath underſtanding will diſcern the good from the bad, Sophiſtry from truth: the ancients knew many good things, for mine own part I muſt confeſſe, that I borrowed the foundation of my knowledge from them, which made me to lay it to heart, and am thereby moved to leave for others alſo a corner-ſtone, that truth may further be confirmed, and the grounds of it be made eaſier, clearer, plainer, and more manifeſt by a further knowledge of my writing.

Fourthly,

Fourthly, a Philoſopher muſt learn to Anatomize things in nature, to know what they contain within and without, to ſeparate the poyſon from the Medicinal quality. Hereunto belong ſeveral Manuals, how to diſſolve, ſeparate, exalt, and prepare fully Metals, Minerals, Vegetables, and Animals. He that hath learned all theſe, he may diſcourſe wiſely of things, confirm their grounds in truth; but others, which are aſhamed to work herein, cannot glory in any truth: becauſe by the receipts found in other mens writings, are theſe men led, and made a trade of other mens writings, not endeavouring to learn more in their own experience: I am not aſhamed to learn dayly, becauſe nature is round and endleſſe, cannot be comprehended fully, by reaſon of the ſhortneſſe of mans life, and none can ſay that there is nothing left more for him to learn. No ſuch matter. Thus you ſee, that Gods bleſſing muſt be obtained by fervent and frequent praying unto God, the cauſes of diſeaſes muſt be known, their cure muſt be ordered according to the direction of Philoſophick writings, adjoyning an experimental knowledge thereunto. He that doth, and knoweth theſe four things may glory in his wayes, confirming things in deeds, and not to exerciſe a trade upon other mens receipts. My Medicaments, if well prepared and duely uſed, will by Gods help make known, that they received their ſtrength from God, the marvellous Creator to perform theſe things, which ignorants, and men of little faith cannot comprehend: by dayly experience faith getteth ſtrength, that man may praiſe the higheſt, who hath put ſuch vertues into natural things, for the which mortals are not able to return ſufficient thanks. As much as lieth in my power I will praiſe the Lord day and night, and is not poſſible to require him in any other way. At the cloſing obſerve thus much; in School long diſcourſes are made of the three principles of all things, of the matter of heaven, what it is made of, and on what the earth doth reſt, how the Elements were made, and of the beginning of the Firmament, and of ſe-

veral opinions they are about the original cauſes of Metals Minerals, Vegetables, of their qualities and properties, of the original of man, and of other Animals, ſearching in their conceits into their lives, vertues, &c. But my Sonne hearken unto me, and take notice of what I ſay: all their pretended ſayings are a meer nothing, they ſpeak ignorantly without any certainty: becauſe they have no experimental knowledge, having laid no foundation, nor have they learned any true deciſion in their demonſtrations. Thoughts pay no Cuſtom, or Toll, they fly into heaven, deſcend to the neathermoſt parts of the earth, if experience & their thought do not concurre, then their thoughts are found a meer opinion, then they muſt confeſſe, I did not think it could be ſo! Mans thoughts are fitly compared with a dream, becauſe nothing follows upon an imagination. Natures ſecrets muſt be ſtudied experimentally. If Artiſts, or Mechanicks would imagine to work ſuch, or ſuch things, be it Watches, or other curious Metalline works, but doth not invent fit inſtruments, whereby to make that work they have in their fancy, what can they produce by that imagination? An empty opinion, and no Art. So in the knowledge of Natural things, their ſecrets require a greater exactneſſe to be ſearched into, which to lazy unexpert men ſeem ſtrange and impoſſible. I tell you there is required an exact diligence to finde that, which lieth hid in them, it muſt be done by ſeparation. Nature muſt be anatomized, good and bad in it muſt be diſcerned, what is contained in each in its Center, for the general, and what cometh from it in particular.

Therefore *Macrocoſme* and *Microcoſme*, yea, the things which grow and are found therein, are compared to a round Circle, in whoſe middle there is a Center, let the Circle be turned which way it will, it keepeth round every way, and its Center ſtayeth unremoved. A Philoſopher alſo muſt know rightly the Center of each matter, which muſt ſtand unremoved in every ſubſtance, but the ſubſtance may be turned any way he pleaſeth, and make of it ſeve-

ra

al forms, according as it received its power fromabove. I ſpeak now to be taken notice of thus: I take in hand any natural thing, diſſolve, or open it by a Key, which is the means of the unfolding, and ſearch therein by a fire's proof, which is the maſter of all proofes, what may be made of it: Here I finde as many wonders and qualities, which I never thought of, much leſſe had I experience of.

Of natural things are made Powders, Oyls, Water, Salt, volatile ſpirits and ſumes: In theſe preparations are beheld wonders upon wonders, witneſſe the diſtillations, digeſtions, and putrefactions. There are found and ſeen many ſpiritual and corporeal colours, which appear black, gray, white, blew, green, yellow, red, Azure colour with a reflexion of all manner of inſprinckled colours, which cannot well be deſcribed, and unexpert men hardly believe it. From theſe preparations are ſeveral qualities felt, the one corroſive and ſharp, the other is pleaſant and milde, the one is ſowre, the other is ſweet, according as they are prepared, ſo they yield good and bad, poyſon, or phyſick: for good thing can be made the worſt poyſon, and the worſt poyſon can be turned into the beſt Medicine: which is not a great a marvel, becauſe all lieth in the preparation of things: though every one cannot conceive of it, yet it is ſo, and will be a truth for ever, becauſe nature hath manifeſted her ſelf thus by experience.

A blinde man cannot tell how the inward parts of mans body are conditioned, but the ſeeing Phyſician, who anatomizeth the body, he can judge of the ſituation of the heart, Brain, Liver, Lungs, Reins, Bladder, of the Entrals, and of all the Veins, and knoweth in what form and condition they are. But before he hath made this anatomy, all theſe were hid from him, a Myner which ſeeketh for Oars, doth not know what riches he may expect from Merals, leſſe he open the Oar, and ſo fine it: what he findeth in by fire, then he may know really in his calculation, what ches he may expect from it. So other things muſt be proceded in, which true Naturaliſts will endeavour to do, and

not prate of things onely without experimental knowledge, diſputing of colours with the blinde man; learn to know the ground with your own eyes and hands, which Nature hideth within her, then you may ſpeak wiſely of them with good reaſon, and you may build upon an invincible Rock. If you do not ſo, then you are but a Phantaſtick prater, whoſe diſcourſe is grounded on ſand without experience, and is ſoon ſhaken by every winde, and ruined in the end. The ground of this knowledge muſt be learned as you heard, by anatomizing and ſeparating of things, which by diſtillation is made known: where every Element is ſeparated apart, there it will be made known what is cold, or moiſt, warm, or dry. There you learn to know the three principles, how the ſpirit is ſeparated from the body, and how the Oyl is ſeparated from the water, and how the Salt is drawn from the *Caput mort* of each matter, and is reduced again into a ſpirit, and how theſe three are afterward joyn'd again, and by fire are brought into one body. Further is here learn'd, how each after its ſeparation, and afterward in a conjunction may profitably and ſafely be uſed for their ſeveral uſes they are prepared for: all which muſt be done by a *medium*. At the firſt Creation man is earthy & groſſe, but his Soul, Spirit, and Body, being ſeparated by death, putrifieth under ground, and when the Higheſt cometh to judgement, he is raiſed again, his Body, Soul, and ſpirit cometh together, according to Faith and Scripture; that body is no more earthy, as it was formerly, but is found heavenly and clarified, glittering as the Stars in the Eaſt, and like the Sun is ſeen, when all the Clouds are paſt. So it is here, when earthineſſe is broken, divided, and ſeparated, then the three principles of the dead ſubſtance are made apparent, the dead one is forſaken, the living power comes to her perfection, becauſe her obſtruction is laid aſide, that the vertue in the operation may be manifeſted; In this ſeparation and manifeſtation is then known what theſe three principles are, which are ſo much diſcourſed of, namely Mercury, Sulphur, and Salt, according to the condition of

the

the subject. He that doth not think it to be true, let him go to the end of the World, where he shall feel all what in his dumb capacity he could not comprehend: if any one should intend to teach me any other with a prolixity of words, he may fill me with words, but he must prove it really also, for without that I am not bound to believe his words, but desire some sign as *Thomas*, one of the Twelve, who look'd for an Ocular demonstration: I might have left out *Thomas*, but being there is a clift between a spiritual and worldly unbeliever, I gave liberty to my minde to speak it, for there is a great difference in heavenly and worldly matters, touching faith and things comprehensible, and there is that difference found also in sidereal & earthly things: for sidereal things are comprehended by sharp imagination, and Arithmetick rules, but to the finding out of earthly things there belongeth speculation and separation: with speculation must be joyned an intention, and an apprehension is annexed to speculation, the former is done spiritually, because the spirit of man doth not rest, desireth to apprehend more qualities of the spirit in things natural: every spirit still draweth its like: the rest is earthy: for an earthy body separateth by manuals the earthly body from the spiritual part, and so the one may be discerned before and from the other. Whereas the soul in both sheweth her self really, therefore is she in all really, for she tieth the heavenly and earthy together like a bond, but when the heavenly is separated from the earthy, that the soul also must forsake her body, then you have separated and received the three, each apart, which all true knowledge and conjunction can afford such a triumphing and clarifyed body which is found in a better degree of many thousand times, because the grossest is laid aside from the earthy.

For when heaven and earth come to be refined by the great Creator, then the greatest part will be consumed by fire, and by that purging it will be exalted to the same degree with the heavenly, and set into the same line, for each all is created by one, each all is ordained by one, and though

through ſin by one man all was corrupted unto death, yet all is by one brought to a better State of life: and the onely Creator intends to judge all by fire, and all muſt again become one, which will be that heavenly eſſence, to which the earthl gave way by means of the fire: the eternall glory leaving a room for devil and death, from whence they ſhall look on the elect, admiring the great Majeſty and glory of God, which in a divine eſſence of three diſtinct perſons is all in all: and hath created all.

Thus the three perſons in the deity have held forth in us their inviſible eſſence, giving thereby to underſtand by an inſearchable wiſdom, what their creature & order is: we men are too weak to come higher; God is and will be God, and we men muſt be content with ſuch gifts aff[illegible]ded unto us: hereafter ſhall be accompliſhed that which is propheſied of by Prophets and Apoſtles, and now are conceived of onely by way of faith, therefore we ought new to be contented, what by Nature is intimated in a viſible way: other things incomprehenſible unto us, & matters of faith, wil appear better to be underſtood at the end of the world, God grant unto us all a true knowledge of [illegible]mporal goods and of the eternall.

At the cloſing of this I ſay, that this is the whole Art and whole foundation of all the Philoſophick ſpeech in which is that ſought, which many deſire, taking great pains, and making great expences, namely to get wiſdom and judgement, a long life, health & riches of this world conprehended in few words; as for example. Firſt you muſt know, that I will ſhew unto you ſuch an example of th[illegible]nals, which in the appearance is a mean and poor o[illegible] of a mighty conſequence, if rightly conſidered, The[illegible]layeth an egg, the ſame egg is by heat brought to a har[illegible]or coagulation; by a further heat it is brought to a putrefaction, where it it corrupted: in this putrefaction the egg receiveth a new *Genus*, wherein is raiſed a new life, and a chicken is hatch'd, This chicken being perfect, the ſhell openeth making way for the chichen to creep forth; this chicken coming to a further ripeneſs & age, increaſeth further in her kinde. Thus Nature

fur-

furthereth her own kinde, and augmetteth *usq; ad infinitum*. True, the egg is not *prima materia* of the Cock or Hen, but the *prima materia* of their flesh is the first seed, out of which the egg is gone into a form, which by the equal nature of the motion of both is driven together and united, from thence by a further heat it went to a putrefaction, from thence into a new birth, which new birth still propagateth and increaseth.

So it is with man, for one man alone cannot produce a new birth, unless both seeds of male and female be united, for after this conjunction through the Nutriment of the body, and continued naturall heat of these two seeds, which in the Center are known for one Nature, get a new life, and more men are begotten, which propagate further by their seed, by this means the whole world is fill'd with men. This seed of man is the noblest subtilest blood of a white quality, in which dwelleth the vital Spirit, which is driven together by motion. If these seeds of both kindes by their desire of lust are together united, and their Natures be not corrupted, or else are contrary one to another, then there is preserved a life by a heat, and brought to perfection in the mothers womb, and another man is brought forth, Thus much be spoken of the seed of Animals.

The vegetable seed is made palpable and visible which from each kinde of herb is separated and propagated in the earth for an increase, which seed must first putrifie in the earth, and then must be nourished by a temperate moisture, at last this seed by a convenient warm air is brought to a perfection, thus vegetables are increased, and in their kinde preserved: but the first beginning of a vegetable seed is a spirituall essence or astral influence, whereby in the earth was gotten an imagination, and became impregnated with a matter, out of which by the help of the Elements it came to be something: what form of seed the earth was desirous of after the heavenly impression, that form it received first, and brought it to a kinde, which bringeth a further increase by its palpable seed in the generation, hereby man may try his further skill: but he is not able to create a new seed, as Nature

doth by an influence from above onely he is able to increase a formed seed.

Of Metals and Minerals I inform you this, that there is one onely Almighty Being, which is from eternity, and abideth unto eternity, which is the Creator of heaven and earth, namely the eternal Deity in three distinct persons, which three in the Deity are a perfect divine being: and though I confess and acknowledge these three persons, yet I confess onely one God in one Being. This I do now speak as a Type of the first seed of the three principles, that the first beginning, to beget Metallin seeds is wrought in the earth by a siderial impression, which quality presseth from above into the neather as in the belly of the earth, and worketh continually a heat therein, with the help of the Elements; for both must be together: the earthy affords an imagination, that the earth is fitted for conception and is impregnated, the Elements nourish and feed this fruit, bring it on by a continued hot quality unto perfection, the earthy substance affords a form thereunto; thus at the beginning the Metallin and Mineral seed is effected namely by an astral imagination, Elemental operation, and terrestriall form: the astral is heavenly, the Elementary is spiritual, and the earthy is corporeall, these three make of their first Center the first essence of the Metallin seed, which Philosophers have further searched into, that out of this essence there is become a form of a Metallin matter, [illegible]pably joyned together of three, of a Metalline Sulphur heavenly, a Metalline Mercury spritual, and a Metalline salt bodily, which three are found at the opening of Metals: for Metalls and Minerals must be broken and opened: Minerals are of the same sanguinity, of the same quality and nature, as Metals are, onely they are not sufficiently ripened unto coagulation, and may be ackowledged for unripe Metals, for the spirit in them is found as mighty Metalline as it is in the perfectest Metals. For Metals may be destroyed and easily reduced unto Minerals, and of Minerals are prepared Medicaments, which ripen and transmute Metals, which must be noted: and it is done, when Spirit,

Soul

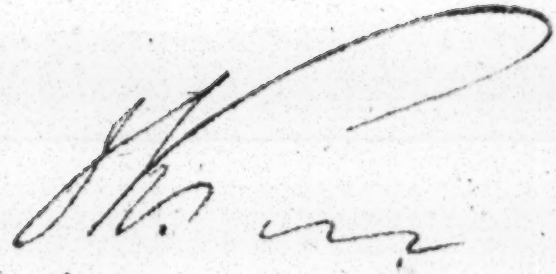
Soul and Body are ſeparated& purely reunited. The remaining terreſtrity being put off, then followeth a perfect birth, and the perfect ripening by heat performs her office, that Spirit, Soul and Body at the beginning in their firſt ſeed have been a heavenly water, which begot theſe three, out of which three is become a Metalline Sulphur, a Metalline Mercury, &a Metalline ſalt, theſe in their conjunction made a fix, viſible, palpable body; firſt began a Mineral one, then a Metalline by an aſtral imagination, digeſted and ripened by the Elements, and by an earthly ſubſtance are made formal and Material.

Now when theſe bodies of Minerals and Metals are reduced to their firſt beginning, then the heavenly ſeed doth appear and is ſpirituall, which ſpirituall muſt become an earthy one by the copulation of the Soul, which is the *medium* and midle bond of their Union to make a Medicine out of it, whereby is obtained health, long life, wiſdom, riches in this mortall life: this is the true ſperme of Philoſophers, long ſought after, but not known: whoſe light was deſired of many to be ſeen, and is even the firſt matter, which lieth open before the eyes of all the world, few men know, it is found viſibly in all places, Namely Mercury, Sulphur and Salt,& a Mineral water or Metalline liquor, as the Center, ſeparated from its form, and made by theſe three principles.

The Heavenly Phiſician, the eternal Creator and inexhauſtible fountain of Grace,& the F[illegible] of all wiſdom, Father Son and Holy Ghoſt in one Dei[illegible] us to know really in a due grateſulneſs his wond[illegible]orks, and make us coheyres of his everlaſting goods, [illegible]we after a temporal revelation may in a true light ſeek for heavenly treaſures, and may poſſeſs them eternally with all the elects, where there is unſpeakable glory without end, which is attained unto by faith in our Saviour, by bringing forth good fruits, by loving of our neighbours, and helping the needy, which muſt be made evident with an unblameab[illegible] and due obedience to God. *Amen.*

FINIS.

GLASGOW UNIVERSITY LIBRARY



140	5	3
141	35	5
143	36	
158	7	5
152		22
		23
		24
		25

$\frac{x}{3} = \frac{y}{4} = \frac{z}{5}$.

1 1 1

1 1 0

---

2 - 2 - 1

1 = 1 = 0

0 = 2 - 1

---

7) 21 (3 - 2 -

